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RELIGIOUS COMMUNICATIONS.

LIFE OF BLAISE PASCAL.

(Continued from p. 644.)

THE disordered state of M. Pascal's health seemed to increase daily, so that he was shortly afterwards constrained to relinquish every literary pursuit. But in the midst of his afflictions, he resolutely adhered to his first maxims; and at those seasons when frail nature seems to require more than ordinary indulgence, he persisted firmly in rejecting all the blandishments of sense. M. Pascal had a complaint in his stomach, which required him to live upon delicate food: he was determined, however, to derive no pleasure from this circumstance, and therefore avoided paying attention to any thing he eat. If he were asked, after a meal, whether the viands had been agreeable; he would reply, "I really took no notice of their taste." When any one, in his presence, mentioned with vivacity the excellent relish and delicious nature of any article of diet, he would seriously condemn such a disposition: "It argues," said he, "great sensuality in those who talk thus: they seem to have no better motive for eating, than the flattering of their appetites." He was naturally fond of acids, and such other articles as tend to excite the appetite and heighten the flavour of food; but lest he should be seduced, insensibly, into the practice of what he so much disapproved, he never permitted any lemon or vinegar to be mixed in his diet. With respect to quantity, at his first retiring from the world, he assigned to himself that portion

which seemed requisite for the preservation of his health, and on no occasion whatever would he exceed those limits. If any person, surprised at his precision, inquired his reasons, he would reply; "It is a proper and necessary thing to supply the wants of the stomach, but it is not my duty to satisfy the *cravings* of appetite." When his sister used to express her amazement, at his taking the most unpleasant medicines, without manifesting the least aversion, or disgust, he would rally her in his ingenious and entertaining manner: "Why do you wonder," he would say, "that I swallow a nauseous potion, without expressing any distaste? Do I not know that it is disagreeable before it is presented to me? And do I not take it voluntarily? Surprise or violence may produce aversion; but how can I pretend to dislike that which is the object of my choice?" Such facetious sophisms as these would lead us to conclude, that the author of the Provincial Letters, while he practised the severities of an ascetic, had not renounced his sprightliness and vivacity.—M. Pascal was well acquainted with the writings of Epictetus;* he had formed a just estimate of the tendency of the stoical philosophy, and regarded many of their admired maxims as being no less subversive of true piety, than their paradoxes were repugnant to the dictates of common sense and natural feeling. Christianity requires no man to violate the constitution of

* *Pensées de Pascal, sur l'Épictète et Montaigne, Art. XI.*

his nature ; to renounce the precepts of sound wisdom and discretion in the conduct of life, or to extinguish those kindly affections which constitute the bond, and contribute most essentially to the comfort, of society. But it must be allowed to possess this peculiarity, that while it imposes the duties of condescension, tenderness, sympathy, and loving-kindness towards others, it opposes all effeminacy, self-commiseration, and fond indulgence : it commands courage, fortitude, hardiness, patient endurance, and all those manly, robust, and noble exercises of the soul, which qualify the individual to maintain his station as "a good soldier of Jesus Christ." Many persons will probably consider those rigid attentions to the subjugation of the senses, as indicating an over-strained precision, as characteristic of one that was "righteous overmuch." Religion, they will tell us, and tell us truly, does not consist in such minute observances, and unrelenting severities. But does it hence appear, that the piety of M. Pascal consisted in humiliating chastisements and corporeal mortifications? The holy Scriptures, indeed, have not assigned the specific manner in which we are to "crucify the flesh, with its affections and lusts," but the duty itself is unequivocally insisted on : every one is required to "deny himself,"—to "take up his cross,"—not to "mind earthly things,"—"to be dead to sin and to the world,"—to be an exemplary follower of the holy Jesus, whose life presents no common exhibition of labour, self-abnegation, and suffering. Should any reader be inclined to brand M. Pascal with the odious epithet of Pharisee, let him not forget his own vocation, but remember that "except his righteousness exceeds the righteousness of the scribes and pharisees, he shall in no wise enter into the kingdom of heaven."

If M. Pascal's notions of Christian mortification appear excessive and unreasonable to the "carnal mind,"

not less remote from ordinary conceptions will his sentiments be found, concerning poverty, and the vanity of worldly splendour and greatness. He saw and lamented that numbers of persons who seemed to possess a serious regard for religion, and professed to be deeply concerned for the salvation of their souls, were nevertheless living in great conformity to the world ; complying with customs and usages of a very doubtful and hazardous nature, and obeying the caprices of novelty and fashion, like the rest of mankind. He observed, among those who thought themselves Christians, a frivolous solicitude to emulate others in the gayety and expense of their apparel ; that they courted applause and distinction from the superior architecture of their houses, the elegant taste and exquisite workmanship displayed in their furniture ; and were absurdly ostentatious of appearing splendid and luxurious in their social entertainments—"Those," he would say, "who aspire to have every thing about them executed in a superior style, and are solicitous not to employ any but the best workmen, seldom consider that they are indulging that 'lust of the eye,' which the Scripture condemns, and are cherishing a disposition, which has a dangerous tendency to extinguish that poverty of spirit, and contempt of the world, which the Gospel requires. Choose the artificers that are poor and honest, without curiously hunting after that sort of excellency which is neither useful nor necessary, but is a mere creature of the imagination. O! were my whole heart penetrated with those sentiments of poverty which my understanding dictates, what felicity should I enjoy! and I am firmly persuaded, that unless we become in reality 'poor in spirit,' we shall not see the kingdom of Heaven."—It may be said of M. Pascal with great truth, that he not only exercised a tender compassion towards the poor, but that

he loved their very state and condition. If his humanity forbade him ever to reject the petition of the poor suppliant, his conformity to the temper of Jesus led him ardently to desire that he might resemble his Divine Master even in his poverty. His income was small, and a state of continual sickness considerably augmented his necessary expenses; yet his diffusive beneficence frequently constrained him to borrow a temporary supply to his own necessities. It was sometimes represented to him, that a generosity, productive of these inconveniences, was excessive, and ought not to be indulged: to which he would reply with some earnestness; "Let us be ever so poor, we shall always leave something behind us when we die;" and thus he imposed silence on such remonstrants. Towards the close of his life, this benevolent disposition seemed greatly to increase, and no conversation was more pleasant to him than that which turned upon the best methods of assisting the poor. He would earnestly exhort his sister to dedicate herself to the service of the distressed, and to train up her children in the same views. She urged, that such a service would interfere with the attention that was due to the concerns of her own family. M. Pascal, dissatisfied with such a plea, would reply, that "every virtue has its proper measure and suitable occasion, so that one duty need not to exclude another; and, where the mind is heartily disposed, attention to the poor may be practised without any prejudice to domestic concerns." "This duty," continued he, "does not require a particular sign, whereby we may know that we are called to it: it is the general vocation of all Christians. Jesus Christ has informed us, that when he comes to judge the world, he will particularly inquire after a spirit of charity. Were we therefore seriously to consider, that he

who is destitute of this one virtue, stands exposed to eternal condemnation, we should be quickened to greater diligence in our duty. Christians have but low apprehensions of faith in God, or they would not be afraid of parting with their whole substance. Another advantage," said he, "to be derived from frequenting the abodes of sickness and poverty, is a more intimate acquaintance with human calamities. You will often behold the sons and daughters of affliction labouring under painful and dangerous diseases, and at the same time deprived of the comfort of friends, unprovided with medicines to sooth the agonies of pain, and even destitute of the necessary food to sustain a wretched existence. When such a spectacle is exhibited, that heart must indeed be an inhuman one, that is not willing cheerfully to resign trifling conveniences, and useless embellishments, to alleviate or dispel such complicated misery."

Discourses of this kind made so great an impression upon the mind of his sister, and some other friends, that they would sometimes propose the establishment of an institution, so regulated, as to relieve the indigent and distressed of every description. But schemes like this never met with his approbation. "Each Christian," said he, "is called upon to perform this good work individually, and not to content himself in co-operating with general plans of relief. It will be a much better proof of true charity, for each individual to assist the poor according to his ability, however circumscribed that ability may be, than to affect a more public and diffusive beneficence. The minds of men are often inflated with lofty designs and magnificent projects, which, under the specious appearances of charity and compassion, conceal a base and unworthy thirst of general admiration and popular applause." It was not the design of M. Pascal to censure the

endowment of public hospitals ; but he used to say, that "such splendid performances were chiefly designed to be the duty of certain persons, on whom God, in his wise providence, had bestowed elevation of rank, and affluence of fortune : whereas the most obvious vocation of the bulk of mankind, was to daily and more humble exercises of charity."

That our Saviour should condescend to appear as a poor man, in a low and mean condition, and choose for his companions and friends, persons of uneducated minds and uncultivated manners, may seem to confirm the soundness of the maxims, on the subject of voluntary poverty, adopted by M. Pascal, and by some other pious persons of a different communion. It cannot be disputed, that a conformity with the spirit and temper of such sentiments is incumbent upon all Christians ; that we ought to be detached in heart and affections from all the uncertain possessions of this world, and be ready to relinquish every object, however dear and valuable, when God in his word or by his providences shall require it. There should be a holy coldness and indifference towards secular advantages, an absence of taste and relish for them, as things in which we take no delight and repose no confidence. But these maxims do not instruct us to abandon the station and condition in which we find ourselves placed ; to dispossess ourselves of that which Divine Providence has allotted to us, and to reduce ourselves, literally, to a state of indigence and mendicity. There would be no more sense and reason in such an interpretation, than if we were to extirpate an eye, or amputate a hand, because they might become the instruments of sin. Great refinement and extraordinary measures in matters of religion are always to be viewed with suspicion and diffidence ; since an error of excess in violently extending a Christian precept be-

yond its true and legitimate signification, may conduct to as palpable a dereliction of duty, and be as inconsistent with pure and genuine piety, as a defective and inadequate enunciation of it. There exists no necessary alliance between poverty and piety : the temptations, which beset a state of want and misery, are not fewer, nor less imperious in their influence, than those which are incident to the enjoyment of a competency ; and men are as little qualified to judge what may be the probable operation of poverty on their minds, as what may be the result of opulence. The rule of duty seems to be comprised in a ready and cheerful acquiescence with the Divine will, whatever may be our allotment ; in studying to be contented and faithful in the condition of life assigned us, not being elated with our advantages, not repining under our privations ; and instead of indulging idle and whimsical fancies, concerning the probable effect of other circumstances, be studiously concerned to comply with our present obligations, to "fulfil as an hireling our day," and "finish the work which our Lord and Master has given us to do." Occasions may, doubtless, arise, on which a Christian may be called to make great and extraordinary sacrifices, and expose himself to vast inconvenience and difficulty, for the sake of Christ, and the good of his fellow-creatures : but let him wait for the occurrence of such peculiar exigencies, and not rashly anticipate the summons of his Divine Master, lest his offerings be rejected with this severe rebuke : "Who hath required this at your hands?" It is too well known to admit of controversy, that the making vows of voluntary poverty, a practice highly encouraged and extolled by the Romish church, hath been the source of notorious and scandalous corruptions, enriching those who

pretended to impoverish themselves, and perverting their mendicant profession into a system of covetousness and rapacity. These pious extravagances, which outrage common sense, and prove subversive of the very purposes for which they were seemingly adopted, are justly censured and rejected by the reformed churches. Yet it is very important, while we restrain excesses and prune exuberances, that the root of charity should strike deeply into the heart, and be assiduously cultivated there; that it may continually gather strength, multiply its branches, and expand with increasing amplitude and beauty, till, like the trees planted by the river of the water of life, its fruit and foliage being alike perennial, health and gladness shall fix their residence under its refreshing shadow. It was in perfect conformity with that spirit of poverty which M. Pascal so ardently cherished, that he advised his friends rather to employ workmen who were poor and pious, than to prefer those of great celebrity in the fashionable world. This temper of mind is quite agreeable to the genius of Christianity, although the practical application of it may require some limit and qualification, being subjected to such restrictions as judgment and prudence shall dictate; yet it ought not to be fastidiously decried, and altogether renounced. The exercise of sound discretion is perfectly compatible with the obligations of charity: no man is bound to build a house without symmetry or convenience, to purchase furniture coarse and mis-shapen, to wear apparel which is uneasy and unsightly, that he may encourage an honest and indigent artificer. We shall seldom be at a loss to find out other modes of assisting worthy and industrious persons, without necessarily combining perpetual mortification with our humane exertions. A good man ought, indeed, to be a considerate man, not conducting himself by the

vague, uncertain suggestions of humour, fancy, caprice, or fashion, and where no remarkable disparity of talents and acquirements exists, that charity, which is the distinguishing character of a Christian, will naturally prompt him to shew favour to those who may enjoy less estimation in the world than they deserve, on account of their regard for religion.*

When M. Pascal pleaded in behalf of poor and honest artificers, he never designed to countenance that defect of reputation and consequent distress, which so justly overtake idleness, inapplication, and thoughtless indiscretion. The mysteries of Divine Providence are not, indeed, to be measured by the scanty line of human wisdom and foresight: God is a Sovereign; he acts "according to the counsel of his own will," and in his conduct towards individuals, he may perplex their calculations, and confound their most reasonable expectations; yet this is not his ordinary course of proceeding; nor ought we, from a few exceptions to conclude, that the general laws, by which material beings and intelligent and moral agents are governed, are vacillating and uncertain: they still continue in full force, and operate with steadiness and regularity. Nothing can be more weak and unreasonable, than to interpret rare instances of departure from an established rule into a positive and habitual abrogation of it.

* This is no uncommon case. Many respectable and worthy persons of an enlarged and liberal turn of thinking, and who possess much kindness and benignity of nature, often hastily adopt unjust prejudices and cherish secret aversions against men whom they would otherwise highly esteem; and they would, perhaps, be abashed and confounded, if the true motives were disclosed which prompt them to a dislike of such characters, and which seduce them into a strange unfriendliness and harshness in their transactions with persons of an elevated but unbending piety.

In the general course of human affairs, where talents and diligence are not opposed, in the application of them, by the re-action of some great controlling force, we may reasonably, and with some confidence, look for success. Hence men usually infer ability from a series of successful enterprises; and a competent number of such observations form the grounds of probable expectation, in the several departments of study and business. Some disproportion must and will subsist between the rewards obtained by different persons, who may rank nearly in the same order; and a few men of merit may be quite overlooked, and fail of the encouragement justly due to them. But a small number of exceptions, and those frequently admitting of a satisfactory solution, do not invalidate the general position, that capacity and assiduity will commonly engage the public confidence, and secure a recompense. To deny this, and ascribe all success to contingences, or a fortuitous concurrence of favourable circumstances, is to disunite cause and effect: it is to falsify, or render nugatory, all the maxims of civil and political economy, founded on observation and long experience; and by abolishing every motive for diligence and exertion, to subject the results of human actions to blind hazard or inevitable fatality. Unfortunate men, as they are frequently called, are commonly imprudent men, deeply tainted with idle and desultory habits, who, having sacrificed their time, and misemployed their talents, on objects foreign to their particular vocation, affect surprise at the neglect they experience, and the difficulties which they are obliged to encounter; and, when they give themselves the trouble of reflecting, they are ready to ascribe all their sufferings and dishonour, to some particular interposition of Divine Providence. It is

not to be assumed, that these mistaken persons are not to be comprehended among the proper objects of bounty, when they are in want: but, as such a course of conduct is equally at variance with reason and piety, the benevolence which relieves their necessities should also correct their errors, and be careful not to suffer torpor, sloth, and indiscretion to screen themselves under the venerable shade of a religious profession. Men of good capacity and slender application are always ready to console themselves, by attributing the success of competitors, not gifted with endowments superior to their own, to extrinsic and contingent causes. These pretences exhibit a dangerous specimen of self-delusion, and deceive scarcely any but the pitiable victims of such reprehensible habits. Nothing can be more unreasonable and inconsistent, than to expect civil advantages without competent attainments; to suppose, that a man, who dreams away the best portion of his life, shall be estimated by his capacity, rather than his acquirements; and that the homage he claims to his transcendent genius shall secure the rewards which are justly conferred on laborious application and successful diligence. The qualities of an agent are best shewn by his works; and where nothing but the potentiality of becoming profound in learning, skilful in science, or dexterous in business can be adduced to justify the demands of a claimant, he has no right to complain, if the potentiality of competence and respectability comprises the whole of his gratification.

The generous and humane principles, by which M. Pascal regulated his eleemosynary distributions, claim our respect at least, although our unqualified approbation of their practical consequences may be in some measure

withheld. To compassionate the miseries, and liberally contribute to the relief of our poor distressed fellow-creatures, are obligations which no Christian can deny. What may be the exact measure of duty incumbent on each individual, cannot be assigned; but an error of excess is always preferable to a neglect of charity. When with singleness of eye and rectitude of intention, we acknowledge God in all our ways, he has graciously promised to "direct our paths."

The following instance will illustrate the judgment and prudence, with which M. Pascal conducted his charitable exertions. As he was one day returning from the church of St. Sulpice, about three months before his death, a young and beautiful girl from the country, about fifteen years of age, applied to him for relief, pleading great distress. He was struck with the danger to which her youth and her necessities exposed her, and therefore inquired to what cause she owed her present destitute condition: she informed him, that her father was dead, and her mother was that day carried sick into the Hôpital Dieu. M. Pascal did not think it sufficient to give her a little money, and take no more notice of her; but he conducted her to a seminary, and recommended her to the care of an ecclesiastic, who was one of the directors of the house, giving him at the same time a proper sum of money, and earnestly requesting, that she might be placed in some useful way of life, where she would be protected from want, and sheltered from temptation. The next day, he sent a female friend with some clothes and other necessities, and, by proper attention, the friendless orphan was soon placed in a very respectable service. He was so extremely averse from ostentation, that it was with difficulty the priest obtained the name of the author of this benevolent action; and even then, it was upon a

solemn promise, that he would not divulge it during his life. Madame Perier, his sister, to whom we are indebted for the preservation of this anecdote, has modestly suppressed the share which she had in this laudable exertion of beneficence.

(To be continued.)

To the Editor of the Christian Observer:

I HAVE no apology to offer for troubling you with this address, except that it is of consequence that the sacred volume of Scripture should be rightly understood and explained, even in its less important parts, and that, in the promotion of this object, even the humblest efforts may not be wholly superfluous.

The passage on which I beg to offer a few words, is the account of the quarrel between Saul and Jonathan, in the twentieth chapter of the First Book of Samuel. Saul, it will be remembered, had sought to slay David, by smiting him to the wall with his javelin; and David had twice escaped his fury, whether on the same or on two different occasions, does not appear.* David therefore absented himself from his place at the king's table; and when Saul missed him and inquired after him, Jonathan (by previous concert with David) gave some explanation of his absence. Saul, perceiving his son's policy, burst into a paroxysm of rage, reviling Jonathan in the most opprobrious terms, and commanding him to fetch the son of Jesse immediately; for he should surely die. "And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him, to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jona-

* Ch. xviii. ver. 10, 11. and ch. xix. ver. 9, 10.

than arose from the table in fierce anger, and did eat no meat the second day of the month : for he was grieved for David, because his father had done him shame." ver. 32—34.

The common way of understanding this passage appears from the ordinary title of the chapter; *Saul, missing David, seeketh to kill Jonathan*. I do not mean to say that this is at all an improbable explanation: but there is another which strikes me as perhaps more natural. And that on the following accounts:—

First, However unhallowed the character of Saul, and however violent his fits of passion, the atrocity of attempting his son's life far exceeds any thing else recorded of him. His fury against David, though not more justifiable, is at least more intelligible.

Secondly, The slightness with which the circumstance of the javelin is here stated, rather militates against the received interpretation than otherwise. Compare the passage in question with the two accounts before given of the endeavour to assassinate David, and the difference is obvious. The two former accounts give an entire transaction; the one under consideration merely mentions that a javelin was thrown, without relating the event, or explaining how there came to be any javelin at all within reach at the time.

Thirdly, It is at least singular that Saul should sit at meat with a javelin in his hand, or so very near him as not to allow time for the subsiding of his resentment.

Fourthly, By the throwing of the javelin, Jonathan knew that his father had determined to slay David. On the supposition of its being thrown at himself, this inference, though traceable, was at least rather circuitous.

Fifthly, From the next verse it appears that after the quarrel, Jonathan arose from the table with deep but deliberate displeasure, being de-

termined to fast from grief on account of David. This hardly seems to harmonize with the idea of his having started from his seat to save his life; which we must naturally suppose him to have done, if his father aimed a deadly weapon at him across the table.

For these reasons, I am inclined to submit another explanation as at least probable. I would suggest that no javelin was thrown at Jonathan; but that the verse, "And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David," must be understood as a reference, which the historian interjects, to the former attempts against the life of David himself. As if the translation had run thus:

"And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? Now Saul had cast a javelin at him, to smite him: whereby Jonathan knew that it was determined of his father to slay David." That is, Jonathan, recollecting the assassination before attempted, well knew that the present threats of his father were by no means empty words; but, coupling the present with the former scene, became convinced that his father had really formed a deliberate purpose of slaying David.

Such a repetition of an incident formerly related, seems to me not unlike the manner of the sacred historian. And it will be observed that the latest antecedent before the pronoun *him* (in the words "cast a javelin at him") is the name David.

This view of the passage may have occurred to some other person, though I am not aware of it; if indeed the case be worth a dispute. However, I could wish I had access to the counsel of a Hebrew scholar. Possibly, some one of your readers who is entitled to that appellation, will have the goodness to tell me whether I am wrong in supposing that the word

translated "cast" may with equal propriety be rendered "*had* cast." The Hebrew, I apprehend, has in strictness no pluperfect tense; and, if there is but one word for past time, that may as well stand for the past of the past as for the present of the past. If this idea is just, and if the copulative turned "and" (in the words "And Saul cast a javelin") ever has the force of "now," I should submit that the probability is in favour of the conjecture here offered. If either or both these props fail me, that probability, I must confess, is proportionably reduced; though how much, I will not pretend to determine.

CRANTOR.

FAMILY SERMONS.—No. LXXXIII.

Mal. iii. 6.—*I am the Lord, I change not.*

It is of very serious consequence to man, that he should make himself acquainted with the character of God. There are many things which it does not greatly matter whether we know or not. There are a thousand curious parts of the creation,—there are wonders in the heavens above, and in the earth beneath, and in the waters under the earth,—which it is very well for persons of leisure to search out and understand, but which others may safely leave unknown. I say *safely*,—for these are branches of learning that have no connection with that everlasting state to which we are all hastening. The man who studies these things the most, must yet leave his studies behind him at last. Though he understands all mysteries and all knowledge,—though he penetrates the secrets of the deep, and measures the courses of the stars,—yet "he shall carry nothing away with him when he dieth;" neither shall his learning follow him. But the knowledge of God is of a very different kind. The Almighty Being stands in such near relations to us, as our

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Maker, our Preserver, our Redeemer, our Master, and our Judge,—He touches us, as it were, in so many points,—He is so closely connected with the immortal part of our nature,—that not to know Him, is deplorable ignorance indeed. For this is a knowledge which must produce the greatest effect on our happiness, not only in this world, but in that which is to come. It is a knowledge which will be found of unspeakable value long after the heavens above, and the earth beneath, and the waters under the earth, shall have passed away. It is, therefore, equally and deeply important to all of us, whether high or low, learned or unlearned. For, whatever may be our condition in this life, we all stand equally in need of life eternal; and what is life eternal, but to know the only true God, and Jesus Christ whom he hath sent?

In order to improve ourselves in this knowledge, it is useful to fix our attention at times on particular qualities of the Divine character. By carefully observing the different parts, we shall become better acquainted with the whole. And, while we are considering any one particular quality of God's character,—if we really are in earnest,—if we faithfully follow the guidance of Scripture,—there will (by the Divine blessing) be no danger of our forgetting or undervaluing His other qualities. For the adorable perfections of God are so closely united together,—they so admirably reflect light on each other,—that it is impossible fully or properly to study one, without at the same time bestowing attention on all.

The particular quality of God which the text brings before us, and on which it will be our present business to reflect, is His *unchanging nature*. "I am the Lord, I change not." Let us, on this subject, consider, first, this quality itself; and secondly, the effects which the con-

temptation of it ought to produce on our hearts.

I. And, first, let us consider this quality itself; that is, the unchangeableness of God.

In this world, every thing is changeable. It has pleased the Almighty that even the most beautiful parts of the visible creation should be full of change. Days and seasons follow and chase away each other. The leaf dies; the grass withers; the flower fades; "the mountain falling cometh to nought, and the rock is removed out of his place." Even the whole frame of nature, great and wonderful as it is, shall one day be destroyed. The wind of Almighty wrath shall pass over it; and it is gone. But, while every thing that we see is thus frail and varying, far otherwise is it with Him who "goeth by us, and we see Him not." For what say the royal Psalmist and the holy Apostle? "Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

In this world, not only all that we see is subject to change and uncertainty,—but man himself who marks and mourns those changes, is as changeable as the rest. The objects in which he takes delight, change: his honours fade; his pleasures wither; his riches make to themselves wings and flee away; his kinsfolk fail, and his familiar friends forget him. His body changes; the strength of his youth is dried up; his beauty consumes away; and his eye waxes dim by reason of sorrow. His mind changes: the desires of yesterday are not the desires of today; the purposes of youth are abandoned in age. And at last, after a few fleeting years of vanity and vi-

cissitude, he must undergo that great and solemn change, when the desire of his eyes shall vanish, and his body return to dust, and his soul appear before God who gave it. But, while man varies, God is the same. For what says the Psalmist? "*My days are like a shadow that inclineth; and I am withered like grass; but Thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.*"

Thus we see that, while the world changes, and while man changes, God is perpetually the same. When, therefore, the text says, "I am the Lord, I change not," it is as if the words were, "I am the Lord, and *for that reason* I change not." I am the Creator, and not the creature; God, and not man; therefore I change not. Beside me, there is none other; all else is vanity of vanities; the world passeth away, and the lust thereof; but I am supreme, self-existent, and eternal, and My counsel, *that shall stand.*

If, then, God is unchangeable, we must remember that all His Divine perfections are unchangeable: His power, His wisdom, His holiness, His goodness, change not. And this is what the Scripture expressly testifies. His power changes not: "Thy throne, O God, is for ever and ever." "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations."—His wisdom changes not: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."—His holiness changes not: The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness."

Above all, His goodness and tenderness and mercy, which are His favourite attributes, change not: "O give thanks unto the Lord; for He is good; for His mercy endureth for ever. O give thanks unto the God of gods; for His mercy endureth for ever." "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." "As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished." Indeed, it is worthy of remark, that our text, in mentioning the unchangeableness of God, seems peculiarly to refer to His compassion and long-suffering. For the whole verse runs thus; "I am the Lord, I change not; *therefore, ye sons of Jacob, are not consumed.*" That is, ye are sinful and rebellious, and merit nothing better than destruction; but I spare you, because my mercy endureth for ever.

These declarations of unchanging mercy are most gracious and encouraging. Without these, the thought that God is unchangeable, would only distress and alarm us. There is something so awful,—so unlike ourselves,—in the idea of a Being placed far above all chance and change and infirmity, a Being with whom a thousand years are as one day,—that we should be terrified by

the thought, if we were not told that the mercy of this great Being was as constant and enduring as His wisdom, His righteousness, and His power. But there is something else to be observed, if we would take a full view of this subject. The Christian dispensation teaches us to study and know, not merely the character of God, but the character of God in Christ. As the perfections of the Divine nature were peculiarly manifested in our blessed Saviour, so in Him we should peculiarly observe and consider them. And it is in Him that the unchanging mercy of God shines forth with the greatest lustre. It was His own gracious promise to His sorrowing followers: "Lo, I am with you always, even unto the end of the world." It is He who is "Jesus Christ, the same yesterday, to-day, and for ever." It is He who "hath an unchangeable priesthood," being made "a Priest for ever after the order of Melchisedec." It is He who "liveth and was dead; and, behold, He is alive for ever more, Amen; and hath the keys of hell and of death." And the Apostle Paul draws an inference from this doctrine, which is highly interesting; "Wherefore," (saith he, speaking of our Saviour,) "He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them."

II. Having now considered what we first proposed,—the unchangeableness of God in itself,—let us, in the second place, consider what effects ought to be produced on our minds by the contemplation of it.

And I begin with remarking that this doctrine of God's unchangeableness gives unspeakable value to the holy Scriptures. It is the whole end and aim of the Scriptures to reveal God to man. They give us a description of the character of God, a history of His modes of proceeding, and an account of His laws. Now, if

God were as changeable as man, we could have no secure reliance on this revelation. In that case, the book of Scripture might be true at one time, and not at another. It might have been true when it was first written, and not be true now. Since that time, the character of God might have altered; since that time, he might have changed his modes of proceeding; since that time, he might have framed a new set of laws. This is what actually happens among men. There are few if any persons, whose habits, or manners, or principles do not vary more or less at different periods of life; nor is there any government which does not more or less alter its laws from time to time. And, in such cases, new descriptions of character, and new books of laws, become necessary. But God is always the same; and therefore the Scriptures are always sure. The New Testament has now been written nearly eighteen hundred years; and some parts of the Old Testament three thousand. Yet the Bible is as faithful an account of the Most High at this moment as at first; and it will remain so, if the world should last even millions of years longer. With what reverence, then, should we receive that holy volume! how attentively should we study its doctrines! how earnestly should we attempt to catch its spirit! how sincerely should we labour to obey its precepts! and how fervently should we implore the Divine blessing on our endeavours!

Let us, therefore, with this sacred book in our hands, consider more particularly what effect should be produced on our minds by reflecting on the great truth delivered in the text, "I am the Lord, I change not." And, for the more easy application of the subject, let us inquire what effect should be produced on three different classes of persons.

1. First, on the sinful and impeni-

tent. By the sinful and impenitent, I mean not only those who live in gross sin or impiety, but those also whose hearts are chiefly set on the things of this life, and not on the things of the life to come.

And in what words shall I describe the folly and danger of such persons! I say, their *folly*, for, if God be unchanging, and every thing else fickle, and fleeting, and delusive, how exquisite must be the folly of seeking our chief good any where but in Him! How exquisite must be the folly of casting ourselves, not on the favour of Him who can give steady and lasting happiness, but on the wretched friendship of things that perish in the using! Yet, alas! how many of us act thus irrationally!—business,—pleasure,—money,—advancement in the world,—these are our idols; and God is forgotten. These miserable trifles,—which will certainly fail us in a few years,—which may possibly fail us this very day,—these are our gods; and, for the sake of these, we desert Him, who, if we did but choose to trust Him, would be "the strength of our hearts and our portion for ever." If we saw a man building his house on a quicksand, we should be amazed at his stupidity; but how infinitely greater the infatuation of an immortal creature who builds his happiness on the passing, perishing objects of time and sense! O my brethren,—the shifting sand,—the unstable water,—the rushing wind,—affords an incomparably surer foundation for an edifice, than this world for the happiness of a never-dying soul. Pass a few short years,—pursue a few more vanities,—treasure up a few additional monuments of folly,—and how will you feel at the conclusion of this wretched game, when that voice, which will one day awake the dead, proclaims in your ears, Thou fool, this house shall thy soul be required of thee?

And O that even this were all!—but that Scripture by which we all are alike to be judged, commands me to add that the total disappointment of our hopes is not to be the whole of our awful fate. If it were, our folly (as I have said) would be exquisite indeed; but that folly rises to the most perfect madness, when we consider that, if we have not God for our unchangeable friend, we must have him for our unchangeable enemy. What a reflection! and what terrors does it breathe to the thoughtless heart!—the unchangeable enmity of an Almighty Being!—the vengeance of Him who “changes not!”—To have years pass, and centuries roll away, and worlds sink in ruin, and systems appear and disappear like meteors,—and still to feel the unabated wrath of those eyes that consume the soul! O ye who spend your invaluable time of probation in lying vanities, once more, and in the presence of that unchangeable God, who doubtless marks even this feeble attempt to awaken you from your security, and who will produce it against you at the great and solemn day, I warn you to flee from the wrath to come. Once more I present you with the offer of mercy and reconciliation. And remember that, if God is unchanging, *you must* change, or there is no hope of a reconciliation with Him who is of purer eyes than to behold iniquity, and who will by no means clear the guilty.

2. In hopes that this solemn warning may not have been entirely lost, I proceed, secondly, to apply our subject to those who are seriously alarmed about their everlasting safety; but who, when they consider the greatness of the sins they have committed, are apt to fear that for them there is no forgiveness. Far be it from the preachers of the Gospel to speak a false peace to such persons! He alone, who gave this wound can effectually heal it. The only true

cure for such troubles is the peace of God. But, while I would earnestly warn you not to dissipate your alarms by a return to the careless life you formerly led, and while I would exhort you to keep near to God, and, by prayer and a diligent perusal of the holy Scriptures, to seek the light of his countenance,—while, I say, I would do this, I would at the same time beseech you not to add to your offences by doubting the Divine goodness. You say that your sins have been very grievous, and that you fear you have transgressed beyond pardon. But I would ask you this question; were you, at this moment, with your bodily eyes to see your blessed Saviour extended on His cross; offering Himself a sacrifice for the sins of His enemies; were you to hear Him praying even for His murderers, for those daring and presumptuous sinners who, despising all the glorious proofs of His Divine Mission and Godhead, nailed Him to the accursed tree;—could you doubt that His most precious blood was able to wash away even your sins, however heavy and numerous? If you could not doubt this, then recollect that Jesus Christ is the same yesterday, to-day, and for ever. “One day is with the Lord as a thousand years, and a thousand years as one day.” The one oblation of Jesus Christ, once offered, is at this moment as effectual, and, if I may so say, as *visible* in the eyes of the Father, as at the very hour when he cried, “My God, my God, why hast thou forsaken me?” And, at this moment, our adorable Redeemer is as ready to receive into His favour the most grievous transgressors, provided they are truly contrite, as when He prayed for His cruel murderers, or converted Saul of Tarsus into a chosen instrument of His grace. Doubt ye not, therefore, but earnestly believe that He will receive you also, humbly and penitently drawing near to

Him. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD, thy Redeemer."

3. In the third and last place, let me very shortly address those who are really making religion—devotional and practical religion—the principal object of their lives, and who humbly trust that, through the Divine blessing, they are gradually increasing in all godliness and Christian virtue. Such persons will find their advantage in frequent meditation on the unchangeableness of God. If they are in affliction, or in distress of mind, this will be their hope and stay: they will reflect that, though outward things alter, He in whom they have laid up their chief hopes remains the same: they will remember that, beyond the dark clouds which for a time enclose them, there are unchanging skies and perpetual sunshine. If, on the other hand, they are prosperous, if they have comfort without and peace within, the recollection of the unchangeableness of God will not only increase and animate their gratitude, but it will prepare and fortify them against future trials. By feeling the strength of their weapons in a season of quiet, they will be made readier for a possible hour of conflict.

Let all Christians, therefore, treasure up in their minds such merciful declarations as these:—"Lo, I am with you alway:"—"This God is our God for ever; He will be our guide even unto death:"—"The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore:"—"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not

have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands."

That we may all be enabled to apply to ourselves these and other similar promises of Scripture, may God of His infinite mercy grant, for the sake of Jesus Christ our Lord.—Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

I HAVE been much interested by the letter of X, in your number for September (p. 585.) Your correspondent proves with irresistible clearness (for what can speak so clearly as facts?) that the Society for promoting Christian Knowledge has at one period published, as the genuine doctrine of the Church of England, what at another she reprobates as palpably inconsistent with numerous and unequivocal declarations of that Church. My attention, however, has less been attracted by the question your correspondent agitates respecting the Society itself, than by the subject its authorized expositions of which have been so contradictory. It seems that, according to recent publications by the Society, spiritual regeneration uniformly accompanies the regular administration of baptism as prescribed by the Church; that the Church instructs her baptized members to regard spiritual no less than baptismal regeneration as a thing past; that she no where encourages them to pray for it as future; and that, in the Collect for Christmas-day, which implores "that we, being regenerate and made God's children by adoption and grace, may daily be

renewed by his Holy Spirit," the petition is purely for daily renovation, and the notice of regeneration, adoption, and grace, wholly *retrospective*.

It is not my purpose to enter into this question at large; but, even admitting the propriety of the construction put on the Collect, I would suggest the three following considerations, as explanatory of the want or infrequency of any direct or formal petition for regeneration in our liturgy and other formularies:—

1. It was not natural that *general* petitions for regeneration, petitions (that is) in behalf of the whole congregation, should be frequent in those formularies. A prayer for regeneration could not well be put up by those who, from such evidences as the Scriptures point out, might have reason to believe that they had already received that grace. Now, taking regeneration in the view of Bishops Bradford and Hopkins, yet the Church might charitably presume, that in every congregation, there would at least be some persons of this description; and she would be tender of introducing supplicatory forms which such persons could not adopt. One or two Collects of this kind she might intersperse, but they would not be frequent. This, indeed, must be immediately admitted by the advocates of the Society's new opinions on the subject. Their own argument entirely proceeds on the ground that the regenerate cannot properly pray for regeneration. They contend that the Church directs no petitions for this blessing, because she holds her congregations to be partakers of it already. If this be fair reasoning, it cannot be unreasonable to contend, that the Church directs but few *general* petitions for the blessing, because she presumes that at least some part of every congregation has partaken it already. The infrequency, therefore, of such general petitions may fully be ex-

plained on this principle, without resorting to the device of confounding spiritual regeneration with the regeneration of water.

2 But, then, might there not have been general petitions for individual regeneration? That is, might not the congregation join in imploring this grace for such of its members as were still destitute of it?

In answer to this question, I make my second remark; which is, that our Church seldom particularises in this manner. Her general inclination, I think, is not to mark out and specify individual cases in her formularies. Indeed, it is well known, that on the ground of this want of specification, those formularies have been censured by Dissenters. The *generality* of the Confession, for example, has been the frequent theme of sectarian reproach. Innumerable offences might be named, and innumerable cases of conscience imagined, which are no where mentioned or alluded to in our Prayer-book,—to which no part of our ritual is peculiarly appropriate,—for which no provision has been made in our forms of devotion, beyond the general acknowledgments of sin, and general solicitations for mercy. To come nearer the present point, there is no prayer, penitential or intercessory, for those who have unworthily received the sacrament of the eucharist. There may be none, therefore, for a parallel delinquency with respect to that of baptism.

In stating this generality as rather characteristic of our forms than otherwise (and, be it observed, I do not mean to make the statement at all in an unlimited extent,) let it not be supposed that I adopt the objections which have on this ground been urged by Dissenters. It is, on the contrary, my conviction, that those objections admit of very weighty and very sufficient answers. Not only so, but I believe that there are strong

substantive advantages in that degree of generality which our forms exhibit. At present, however, I may be allowed to state the fact, as bearing on the question under consideration.

But it may be said that individual cases are, for the most part, virtually, though not specifically, provided for in our Prayer-book; that our general confessions and supplications sufficiently cover all the private sorrows and necessities of the worshippers. I fully admit the allegation; indeed, this constitutes a main answer to the sectarian objections already noticed; and, farther, on this very ground do I make my third observation, which, I trust, may be found conclusive.

3. The truth, I would suggest, is that the case of baptized persons, spiritually unregenerate, is most amply provided for in many parts of our prayers, where it is not the subject of direct specification or allusion. It must be very evident that both penitential and supplicatory expressions may easily be found, which shall equally suit the regenerate person who has fallen short of the excellence at which he aims, and the sinner who is not yet regenerated. The petition "Create in me a clean heart," is one of many obvious instances exactly in point. Now such expressions abound in our prayers; and, if I am told that such expressions cannot be considered as exclusively applicable to persons desiring regeneration, I demand in return why they must be considered as exclusively applicable to regenerate persons desiring pardon. It appears to me that the Church has, with equal wisdom and felicity, provided for the deepest feelings of persons in both these situations, without severing them from each other in the performance of public worship. Her forms are general, but they are by no means vague or indeterminate. In fact, what can be more proper than that the visible church of Christ,

a mixed society, should concurrently supplicate mercy for all her members; should at once beseech grace for the unconverted, grace for the imperfect, and grace for the fallen; should jointly implore a simultaneous display of all the energies of the Divine Spirit?

Expressions, I have said, admitting of this double application, abound in our Prayer-book; and, if an instance is required, it will not be far to find. Take the very first address to the Deity both in the Morning and in the Evening Service; that is, the first sentence of the General Confession. "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep." It must be obvious that these words are as appropriate in the mouth of an unregenerate person, as of a true Christian confessing his deficiencies. Taking the metaphor of lost sheep in its primary application, which was to the sinful part of the house of Israel, yet even they required Christian regeneration on any hypothesis. But it is notorious that the metaphor is familiarly extended to the unregenerate, or the Gentile part of mankind, those "other sheep which are not of this fold." It is so applied by St. Peter (1 Pet. ii. 24, 25) and by our Church, distinctly, though not very directly, in the Collect for Good-Friday, and more broadly in the Second Part of the Homily on the Misery of Man. And it is clear that the words may as properly indicate the natural corruption "whereby man is very far gone from original righteousness," as the sinful propensities which "remain in them that are regenerated."

Now, sir, it would be easy to examine the Confession clause by clause, and to shew that every single part of it has that twofold applicability already mentioned. I decline the detail, only because it

can be perused by every person for himself.

But, if another example is required, I would refer to the very next formulary, the Absolution. Will it be denied that such phrases as, "Almighty God, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live;" and again, "he pardoneth all them that truly repent and *unfeignedly believe his holy Gospel*;" have as exquisite a propriety in an address to repenting unregenerates, as in any other possible adaptation? It forms no objection here that the Absolution is declaredly restricted to the "people" of God. That expression excludes, I admit, persons without the pale of the Church. But the present question is, whether there may not be unregenerate persons *within* that pale; and to say there cannot, because the unregenerate cannot, even in an external sense, be the people of God, is to beg the whole point in dispute.

Perhaps, however, it may be objected, that the expression, "Almighty God desireth not the death of a sinner," is borrowed from the address of the Most High to the Jewish Church, and is by this derivation restricted to sinners among the regenerate. It might, as before, be answered, that this derivation could only restrict it to sinners among the people of God; which, as has been shewn, can have no effect on the present question. But, as a still more decisive reply, I would refer the objector to the third Collect for Good-Friday, where a petition for the conversion of *Turks and Infidels* is thus prefaced; "O merciful God, who hast made all men, and hastest nothing that thou hast made, *nor wouldest the death of a sinner, but rather that he should be converted and live*—."—This parallelism surely places the applicability of the Absolution to persons hitherto spiritually unregenerate beyond all dispute.

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The instances I have given do sufficiently, I should hope, illustrate my meaning. And the Prayer-book abounds with such; but the fear of prolixity induces me to deny myself multiplied citation. I will therefore content myself with making one addition to the examples already given. That one is the Collect for the Circumcision; which I transcribe:—

"Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law, for man; grant us the true circumcision of the Spirit, that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will: through the same thy Son Jesus Christ our Lord."

Now, sir, the analogy between the institutions of circumcision and baptism must be familiar to every reader. And, as outward circumcision answers to outward baptism, or the washing of water, so the circumcision of the Spirit unquestionably corresponds with spiritual regeneration. Were I, therefore, writing in the spirit of a controversialist, I should certainly be tempted to maintain (what I think might be maintained with very strong appearance of truth) that the Collect just quoted is a *prayer for regeneration*, and can be nothing else. Here is no scope for controversies about prospective and retrospective. The petition is direct and uninvolved. Without going that length, can any reasonable person doubt that the Collect may fairly be *used* as a prayer for regeneration? or that its applicability in this manner, if not directly intended, could not at least but be distinctly perceived, by those who placed it among the devotional exercises of the Church?

With regard to the Collect for Christmas, I will not say much. The warmest advocates for construing the clause "we being regenerate" *retrospectively*, must allow that it will at least bear a prospective construction.

I go farther. They must allow that the prospective construction is very natural and easy.

If they mean to deny either of these assertions,—if they mean to contend, either that the clause cannot be construed prospectively, or that it cannot be so construed without harshness,—I beg leave to submit to them the following instances of exactly parallel phraseology taken from other parts of the Prayer-book, and to ask whether these also are to be understood retrospectively.

“Graciously hear us,—*that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee—*.” *Prayer against Persecution.*

“Grant that thy Church, being *always preserved from false apostles*, may be ordered and guided by faithful and true pastors—.” *Collect for St. Matthias's Day.*

“O send thy word of command to rebuke the raging winds and the roaring sea; *that we, being delivered from this distress, may live to serve thee—*.” *Prayer to be used in Storms at Sea.*

Now if it be necessary to understand the Christmas Collect as speaking of retrospective regeneration, it must be necessary to understand these parallel passages as speaking of retrospective safety from persecutions, retrospective preservation from false apostles, and retrospective deliverance from the raging winds and roaring sea. On that principle, in the last of these prayers, which by the supposition proceeds from men on the point of perishing, the petitioners are made roundly to affirm

that they have already obtained the very deliverance for which they are so fervently imploring. Is there a critic in Christendom who would contend for such an interpretation of the passage?

Our forms furnish many other instances of the same or a very similar structure of sentence, in which the prospective sense is equally necessary or natural. It is indeed (speaking as on a dry point of syntax) always the more natural. To an unprejudiced apprehension, the Christmas Collect would (I doubt not) always appear, what it seems always to have appeared to the Bartlett's Buildings' Society before the present century, namely, a *prayer for regeneration*. At the same time, I admit that the words will also bear a retrospective, or (as I would rather call it) a *conditional*, construction; and that such a construction seems favoured by parallel passages in the offices for Private and Adult Baptism. My own inclination certainly is to believe that the composers of this prayer (in 1549) *intentionally* used a somewhat indefinite mode of expression, in order that the petition might suit different classes of worshippers. But having already illustrated this principle, I will not now farther encroach on your patience. Hereafter, should my leisure serve, I may perhaps venture to trouble you with some additional remarks, with a view of more directly shewing that our Church holds spiritual regeneration to be separable from the regeneration of water.

AHALA.

MISCELLANEOUS.

To the Editor of the Christian Observer.

WHEN singular and ingenious theories in philosophy are proposed to the world, it is very unfortunate that the examination of them cannot be

left exclusively to the learned and able. But no sooner is the novelty announced, than, like sweets opened, it attracts a swarm of buzzing triflers, who rush into the seductive element.

drown themselves in its rich embrace, and render it ever afterwards offensive to all the rest of mankind. Whatever the merits of any given system, or of its authors, may be, the cause of truth is surely served by exposing the folly of such shallow partisans.

Every one has heard more or less of the new system of Craniology, recently imported into this country. Of the system itself, I have little knowledge, and still less capacity of judging. It may be right, or it may be wrong, for what I know. Nor have I a prejudice or a prepossession respecting it, except that the rudeness with which it has been attacked in our popular reviews naturally tends to rally in its favour the feelings of the impartial and ignorant; and to that class of persons I belong. Nothing indeed can be more offensive than the manners of our modern critics. If the theory in question be as absurd as they allege, this could be shewn in calm language. And certainly, it is not shewn the better for violent imputations of ignorance, fatuity, and fraud; which, as it seems to me, can produce no effect but to irritate instead of confuting the parties, and to disgust instead of convincing the candid inquirer.

So much for the theory and theorists in question:—I neither applaud nor condemn either. But, as for some of their shallow, eager abettors, read (alas!) this melancholy letter! Indeed you will soon perceive that I have shewn some candour in speaking neutrally of a system which has occasioned me (however innocently) so many evils. Hear, then, sir, the narrative of my woes, and, if you think proper, record it for the benefit of mankind.

I am the eldest son of a laborious clergyman, situate in a very remote part of this United Kingdom. My father educated me for the Church,

and intended me for the University; but a growing family, and the times, had nearly disqualified him, in point of finances, for the execution of this purpose, when I received from a rich uncle an invitation to a splendid seat in one of the home counties, accompanied by a proffer of patronage.

The proposing party was one of two brothers of my father's, both greatly his juniors, and to both of whom he had once supplied a father's place. One of them, my volunteering patron, entered into trade, and, by what the world is pleased to term some lucky hits, acquired a very considerable fortune, opulent illiteracy and vulgarity in the shape of a wife, a princely mansion in the country, and, to crown all, a title. Mean time, some part of his conduct towards my father was so offensive as to cause a deep breach between them: the great man chose to be irreconcilable, and my father was so much hurt that, for years, he could not bear the mention even of his brother's name. He, however, still bore towards him a fraternal heart; and when at length he received from him overtures of friendship accompanied by a tender of patronage, joyfully closed with the former, though much doubting the propriety of accepting the latter. I shall call this mighty man *Sir Arthur*.

The other brother, whom I shall name *Richard*, took orders, obtained by his merit a fellowship at the University, and afterwards a college living. He ever maintained, so far as distance would allow, a close intercourse with our family; and was, in fact, the mediator of the present reconciliation between his brothers, and the instigator of the proposal in my favour.

I pass over the long negotiation that ensued, which at length terminated in our acceptance of Sir

Arthur's offer. Neither will I recount the particulars of my journey from my father's, which to my inexperience seemed an Iliad of adventures; nor detain you on the circumstances of my arrival at the magnificent mansion of my patron; of my introduction to himself and his lady; of my surprise at the appearance and the hurried yet self-complacent manner of the former, so unlike my father and other uncle; or of my deeper horror at the eternal war waged by his obsequious partner against all the cases, persons, moods, tempers, and concords, I had ever heard of. On my part, I was extremely confused and awkward; while my uncle had an air of the most provoking benignity.

The first thing that roused me to any distinct feeling of personal identity, was a remark made by Sir Arthur while we waited the annunciation of dinner. Speaking of my uncle Richard, he said, "Poor Richard!—a good fellow, eh?—But I'm surprised what made him think of going into the church.—Not fit for it, not fit for it at all.—Why, man, there's no such thing as *hope*, *veneration*, *conscientiousness*, or *benevolence*, in his whole head.—No, not ever-a-one of them.—" I had not time to recover from the vague astonishment into which this speech had thrown me, when my attention was diverted from it by the unfolding of the door, and the entrance of the very person thus calumniated.

I know not whether my uncle Richard has benevolence in his head: I am sure he has it in his heart; as, indeed, was now proved, by his having rode from his parish (thirty miles distant), with great inconvenience to himself, for the purpose of meeting me at Sir Arthur's. However, it was not merely for the pleasure of an interview; but he was anxious to superintend my debüt at my titled uncle's. He thought much might depend on the first impres-

sion, and, well knowing both parties, conceived that his presence would probably be advantageous in smoothing the mutual approaches between oddity and shyness.

My uncle Richard met me with the most affectionate cordiality; and I, on my part, was overjoyed at the sight of one whom I love and venerate as the exact duplicate (if I may so say) of my father. Sir Arthur welcomed his brother, not exactly with affection, but with much important kindness and much ill-dissembled respect. And as for the lady, she attempted to play a similar part, but succeeded still worse. The truth is, she had felt the inconveniences of a want of education, and could not help reverencing a *scholar*, though unadorned by a title, and unpossessed of a shilling's worth in the three per cents.

On our introduction into the dinner apartment, new forms of splendour struck my amazed eyes. I was oppressed by the magnificence of the table, and embarrassed at the number, figure, and solemnity of the waiting-servants; for

"Head to foot
Now were they total gules—"

and they stood round us staring like a gallery of whole-length portraits. However, the dinner proved most welcome, not merely as it naturally would to a weary traveller, but in two other very important respects. First, it rid me of the trouble of disposing of my hands; which appendages of my person I had for the last half-hour found so intolerably in the way that I really thought them multiplied to six at least. Secondly, it found equal employment for Sir Arthur's eyes, which, for about the same space of time, had been fixed on my unfortunate head, and with glances, now direct, now transverse, now stationary, now vibratory, were interjecting it in all directions. His

looks had inconceivably disturbed me, nor could I at all divine their object. However, I persuaded myself that he was studying my likeness to my father.

My uncle Richard soon made me feel at home in more senses than one: he asked particular questions about my father, mother, each of my brothers and sisters, and afterwards about various persons in the parish, dilating on each, and intermixing remarks of a general nature. Sir Arthur was very capable of attending to more than one subject at a time; but the table afforded him such a variety of them, as completely to divide and subdivide his whole mind. His converse, therefore, never wandered from the matters in hand (I mean those literally so) till towards the close of the first course; when, hearing my uncle Richard talk of the studies I had been pursuing with my father, he abruptly asked what they had been.

I answered the question pretty minutely, and, on my completing with Algebra (the last of my acquisitions,) and then pausing—I must own with the hope of a little compliment—Sir Arthur said, “Well?”

“Well, sir,” said I; “that is all.”

“All? Then haven’t you learned the most valuable science in the world—the head-science—eh?”

“Why, sir,” said I, “if you mean (as I suppose) *theology*, I certainly have not as yet studied it systematically; but my father has always taught me to attend to religion as the chief business of my life.”

A laugh with which Sir Arthur heard the beginning of this reply, was overcast, towards the conclusion, with a certain look of awkwardness, which made it assume the semblance of a cry. “Why, yes,” said he; “right, very right;—that’s what we should all do, certainly;—but, Richard, that was a capital pun of mine, eh?—*Science of heads*,—

head-science,—eh? All accident;—but as good as if I had meant it, eh?”

“Perhaps better,” said my uncle Richard, smiling; and then, turning to me, he said, “By the most valuable science in the world, Sir Arthur does not mean what you conjectured, but the science of heads, or Craniology; the science taught by Drs. Gall and Spurzheim. He himself has been devoted to it these six months; and his lady,” added my uncle, rather (as I thought) *figuantly*, “is his very humble convert and pupil.”

“Ay, and a charming science too,” said the knight; “do you know it nephew, eh?”

“Ye-e-es,—No,—not much of it, sir,” said I; and here false shame prevented my being completely honest, for which I very justly suffered afterwards. I ought to have confessed that I had heard little more of this science than the name. However, the motive of Sir Arthur for reconnoitring my head now flashed upon me; and O what fearful thrills past through that head in every direction! I now began to guess also what was meant by brother Richard’s having neither hope, veneration, conscientiousness, nor benevolence, in his whole head.

“Well, well,” said Sir Arthur, “we shall soon find out how much you know of it.—But doesn’t the old parson study it, eh?”

“My father, sir,” answered I, and the paternal blood ran a little hot in my cheek at the irreverent appellation used by Sir Arthur, “has too many other calls on his time and attention. He has a large parish and a large family.”

And now Sir Arthur paused a moment; and, leaning over to me with a look of eager cunning, and half-suppressing his voice, said, “And how many organs are there, my man, eh?”

“Organs, sir?” said I, rather embarrassed.

"Yes, organs, organs ;—why, man, don't you know what an organ is, eh?"

"Why, my father has sometimes talked of persuading the vestry to set on foot a subscription for an organ ; but at present we have none. The parish is very poor."

"Ha, ha," roared out Sir Arthur—"caught ! fairly caught !—Why, man, I meant the organs of the head ;—never was any thing better ;—eh, my dear ?"

"Upon my word, Sir Arthur, as you say," answered her ladyship, setting the tune of his bass laugh to a pretty high treble. And both laughed immoderately.

"Why, man," resumed his knightship, "there are no fewer than *thirty-three organs* ;—organs, I tell you, of the head ; such as *benevolence, firmness, caution*, and plenty more besides ; and, according as any of these appears prominent on a man's head, just so is his character.—What, not know Craniology !—Not know the thirty-three organs !—Why, man, this is being downright gothic ;—why, all the world are gone out of their senses about all this ; and where can you have been, eh ?"

"In his senses, I suppose," said my uncle Richard.

"And your father too," continued the eager Sir Arthur, "a parson and a scholar ! and not study the thirty-three organs !"

"I suppose," said my uncle Richard, "he is content to study the thirty-three Homilies."

The second course, now entering in all its unsubstantial and transitory glory, silenced all Sir Arthur's organs (including his vocal ones) in a moment ; and, for a time, my uncle Richard and I again talked a duet. At length, on the approach of the desert, our host, looking to his lady with an air of studied indifference but real triumph, said, "My dear, though my nephew here is not fond of children, I suppose the boys had better come in, eh ?"

"Upon my word, Sir Arthur, as you say," replied the lady : "I'd lay a crown as the poor dears is a-longing to come." And a servant received some most ungrammatical directions to summon the young gentlemen from above stairs.

"I not fond of children, sir !" exclaimed I.

"Eh now, you half think me a magician now, don't you, eh ?" said the knight, affecting coolness, while he was twirling his watch-chain with agitated pleasure.

"Why a magician ?" said my uncle Richard, quietly : "for transforming him into a brute ?"

"Come, I'll tell you how I discovered it ;" continued the pleased knight, still to me and not noticing his brother ; "your head shews you have no philo-progeny."

"Discovered what ?" said I, in amaze.

"Why, that you dislike children."

"Dislike them ?—I doat on them !" —and I spoke vehemently, for I thought on my little brothers and sisters, whom I had just left for the first time.

"Doat on a fiddlestick !" said the impatient Sir Arthur, his vanity and pride mortified at once : "can't you feel the back of your head, eh ?—The back of your head says quite plainly that you dislike children ;—can't you feel it's quite flat, eh ?"

"It must be flat indeed," said I warmly, "not to find out that I delight in them."

"You don't delight in them, sir !" cried the knight, raising his voice.

"Indeed, sir, I do !" replied I, and (I fear) in my turn a little loudly.

"You know you don't, you know you don't," exclaimed he, enraged.

"I doat on them," said I, once more.

"You don't," cried he, now grown furious : "you hate them, you detest them, you abhor them—you know you do—you would kill them if you could. Richard, ring

the bell;—I won't have my boys brought in at all, while this gentleman chooses to stay;—nay, I'll send them out of the house this moment, under a strong guard,—that I will."

I had risen during this last fulmination; and as for Sir Arthur, he was on his feet before. And I was just about to vent my scorn, when a look from my uncle Richard silenced me. "Arthur," said he, turning to his brother, and speaking with calm severity, "were I to ring the bell at all, it would be to order my horses, that I might return home." The fiery knight felt that he had acted wrong, and (what was worse) had exposed himself: and his lurking respect for his brother began to operate; and, I dare say, a grateful remembrance of my father crossed his mind: and he therefore stopped short, in pitiable embarrassment,—looked round for something to say,—then began mumbling a phrase which I afterwards found to be a very usual refuge with him after dinner, viz. that "the bottle stood."—"It cannot help standing, while you do so," said my uncle Richard: "come, sit you both down, and let us talk this matter over." We obeyed,—but I will not delay you with relating how the gentleness and firmness of my uncle gradually healed this breach. I was ashamed of myself, and resolved, for the future, to take Sir Arthur's worst flights *en badinant*.

Peace had been for some time restored, when the promised boys entered. And here, whatever other organs I may want, I confess I am not without those of risibility: and severely were these put to the test on the entrance of my little cousins, whom I now beheld for the first time. The cause was not in their persons, but in what I may call their costume. They were three in number, extending upwards from about five years old to nine. The eldest was crowned with a sort of machine open at the

top, but covering that part of the head just above the neck, to the breadth of three or four inches, and protruding large metallic flaps over the temples, which had exactly the appearance of a huge pair of blinkers. The second, a boy of about seven, was ornamented with a head-piece of a precisely contrary kind, and resembling nothing that I had ever seen but the paper fool's-caps with which boys are sometimes decked at a village-school. It pressed on the forehead and crown of the head, but left the back and the region about the temples perfectly bare. But this pair of curiosities fell far short of the third. The poor little fellow actually wore a close helmet, enveloping his whole head with so terrific a blackness that I every moment expected to see him close his visor and set a lance in rest.

Sir Arthur, whose temper was always as ready to explode, and as quiet immediately after an explosion, as gunpowder, had by this time quite forgotten the late scene; and the sight of the boys entering, one after the other, in shrouded majesty, threw him into such spirits as made me strongly suspect that they had on this occasion found in him not only a father but a hatter. Meantime, the Blinkers walked up and took the station of honour by her ladyship; the Helmet wandered into the vacancy next to me; and the Fool's cap, really a very intelligent and pleasing looking boy, occupied the post between the Blinkers and my uncle Richard, whom he evidently regarded with great partiality.

After what had past, I had resolved to receive my young relatives with peculiar kindness; and I was now too happy to compromise with my muscles by relaxing them into profuse smiles of courtesy. The degree of apparent sensation which, in spite of my efforts, remained in my countenance, answered very well.

For Sir Arthur, greatly flattered by it, as his tortured watch-chain but too plainly experienced, said, "You are a little surprised, I believe, nephew—eh?"

"I must confess I am," answered I, smiling; and I spoke truth, for the sight of the three Cabadars could not have astonished me more.

"Ha, ha," said he, "Gall and Spurzheim for ever!—And yet it's none of their invention either, but all my own.—Why, man,—but I must begin with asking you to tell me the names of these young fellows."

"I was just going to ask *you* to tell *me*," said I.

"No, no; guess," said he, "can't you? What's the name of that little buck there, eh?" pointing to the Fools-cap.

"I guess *Richard*," said I; for the likelihood of his being my uncle Richard's god-son flashed on me.

"Won't do, won't do;—a very good guess too;—but what's your name, my little man, eh?" addressing the boy.

The boy hesitated,—looked at his uncle,—then at his father,—then at me,—then again at his uncle,—and at last timidly said, "*Handel*."

"Haandel!" exclaimed I, in perfect amaze.

"Who gave you this name?" said my uncle Richard placidly, yet gravely and with meaning.

"Papa," said the boy.

"He did indeed, he did indeed," cried the papa: "it was all my own doing—Gall and Spurzheim for ever!—but it was all my own doing for all that, my dear, eh?" casting his delighted eyes towards her ladyship.

The lady was just commencing with her usual proem of *Upon my word, Sir Arthur, as you say*, when my uncle Richard, perceiving my surprise, and sensible that at least an hour would elapse before I should be able to make up an explanation of these wonders out of the broken statements of Sir Arthur, shortly re-

lated to me the whole matter. He informed me, that Sir Arthur had thought proper to judge the characters of his children by studying their respective heads; that, having found each possessed of peculiar and valuable qualities, he had determined to assist nature in the development of these endowments, partly by means of an appropriate education, partly by the head furniture I beheld, which was so contrived as to leave the organs of some particular faculties to expand at pleasure, while those of others should be proportionably restricted; and farther, that he had given each boy a characteristic name, indicative of that distinction which they would all respectively attain in their several departments.

"That eldest boy's head, for instance," pursued my uncle, "best speaks virtues which you will readily guess from the nick-name which has superseded his baptismal name of *Arthur*. He is called *Job*; and I fervently hope he may verify the title only by his virtues and his prosperity.

"The upper-works of my little fellow here denote, it seems, great musical faculties. They proclaim this by some appearance or other; but I really forget what it is called."—

"The *tune of organ*," interrupted her ladyship, simpering.

"The *organ of tune*," said Sir Arthur, snappishly.

"Well, tune of organ, or organ of tune," proceeded my uncle, smiling, "it matters not which; but poor little Richard (whom you justly suspected of being my godson and namesake) has been found guilty of this same organ; and the consequence is that he is in a fair way of being set to tune organs for life. The best music-master in London comes down three times a week, at a vast expense, to give him lessons: he has been adorned with the *iron crown* you see, in order to assist his musical faculties; and I," continued my uncle

with a smile, "have been cheated out of my church-relationship to him, in order to make room for the mighty musical name you have heard.

"The last, who is *your* namesake, has now been converted into no less a personage than *Ephaminondas*. His head discovers, it seems, the same universality of talents and virtues which adorned that celebrated character. In other words, all its good and great organs are developed equally; and, that this organic symmetry may be preserved, it is enveloped in the terrors of that sable helmet which is periodically to be changed for one of larger size. By means of an equal pressure over the whole surface, it is thought that the organs will be prevented from attempting to overtop one another. They will, as it were, march forwards in line, or (to use a still more military phrase) always *dress together*; and thus be one day adequate to effect, if necessary, the deliverance of their country."

My uncle Richard had hardly closed his statement, when Sir Arthur, turning to me in an ecstasy, cried out, "Gall and Spurzheim for ever!—Capital,—isn't it now, nephew, capital,—eh?"

"It is literally so," answered I, taking refuge (and I fear not very honestly) in a poor pun.

"It is indeed," resumed he, "and what d'ye think I call these same clever head-machines, eh?—A dozen of Madeira now for a guess.—I call them *Spurzheims*.—A hard name, to be sure, that German doctor's.—And, when I put the machine on any body's head, how d'ye think I say it, eh?—I call it *Spurzheiming* them."

"Would it not be easier to call it *Galling* them?" said my uncle Richard.

"O brother Richard," cried the knight, with a smile of superiority, "you have no turn for these things, with all your learning.—You have no organ of *casualty*, nor yet of *constructiveness*.—Why, man, this is nothing at all to what I can do.—

Christ. Observ. No. 167.

Come, it *must* out," (as if to himself)—"Why, man, what d'ye think now I'm composing night and morning in my own room, eh?"

"Composing!"

"Yes, yes, yes; composing—inventing—making,—night and morning,—eh?"

"How should I guess?" said my uncle Richard, smiling, "you know I have no organs for these things."

"Why then, I'll tell you," rejoined the knight, with a look of such importance as if he had been in the act of issuing out of the Trojan horse, "—it's something a little in your way;—it's a *manual of self-examination*!"

"Indeed!" cried his brother, but with less emotion than I should have expected; "that *may* be a very useful work."

"Useful!—O capital, capital!—and I'm sure it will take,—eh?"

"Take! Why, you don't think of publishing it?"

"Ha, ha, poor Richard!—he's always thinking of those musty books!—Why, man, you don't think it's a book I'm speaking of, eh?—Why, it's a *machine*."

"A machine!—Is it possible?"

"Possible!—ay, possible, and, what's more, done and ready.—But I'll tell you how it is, man.—You know, people's characters may change every day,—and, when they do, their organs are sure to change too;—so this is a machine which you fit to your head with your hand,—you understand me,—and it measures to a T how much your organs have altered since last time.—And so this way you examine yourself. You may use it, if you will, once or twice a day.—And so I call it a *manual of self-examination*.—Isn't it most capital, eh?"

My uncle Richard paused a moment, and then said, "And do you really conceive, Arthur, that, by means of all this ingenious Craniology, you can turn one of our most

important duties into a matter of pure mechanism?"

"Can?—" cried Sir Arthur, not at all taking his brother's meaning, "Can?—Ha, ha, poor Richard!—Why, man, I *have*;—why, it's all done, ready cut and dried. My wife knows all about it, don't you, my dear, eh?—And you think it charming, eh?"

"Upon my word, Sir Arthur, as you say," replied she; "I think as that there *mangle* of examination's the handiest thing as ever I see."

"Pythagoras," observed my uncle Richard, "is said to have enforced the duty of self-examination on his scholars; and he was a great mathematical genius also; but I do not remember to have heard of his aiding the performance of this duty by machinery." And thus, beginning on the lower key of philosophy, that he might not alarm his hearers at the outset, my uncle gradually proceeded to more sacred topics; and, while he avoided an immediate collision with the self-examining apparatus of Sir Arthur, gently insinuated principles shewing the extent and obligation of the duty which his brother had in so gross a manner endeavoured to mechanize.

Alas, he had not advanced far, when he was interrupted by the increasing animosity of a contest which had arisen between the eldest boy (*Job*) and his mother. The boy, having already feasted on two large slices of pine apple, was greatly disposed to augment his stock by a third, and, with this view, made a dash at the only remaining one in the plate. The lady opposed, on the ground that he would make himself ill. The one party still *persisted*; the other still *resisted*; till the deepening tumult drew the attention of the whole table; and we soon perceived that Job was conducting himself in a way very little befitting his name and character.

It is impossible to describe the

appearance now made by Sir Arthur, enraged as he was, on the one hand, at the boy for discrediting his theory, and, on the other, alarmed lest harsh measures should only produce a still more marked exposure of it. But resentment and conciliation were alike in vain. In vain he spoke blandishments; in vain he looked daggers; in vain, a fist, intended for the private eye of the rebel, peeped from under the table. To every remonstrance, "Be patient, Job!" no other answer was returned than a roar of, "Job sha'n't be patient! he sha'n't!" till resentment mastered fear, and the young gentleman was ordered away to close confinement, and a deep but rather awkward silence ensued.

And here, sir, it is time that your correspondent should be silent also. I have given you, I trust, a tolerably clear picture of my first day at my proposed patron's. A week was passed very much in the same manner. It was a week, however, by no means barren of incidents. During the course of it, poor little Handel's musical instructor, a very respectable man, had the honesty and conscience to inform Sir Arthur that he must discontinue his attendances; as his pupil, though a model of industry and docility, had received from nature no means of discriminating one sound from another, or knowing the scraping of a fiddle from that of a shoe. A still more important revolution took place. The impatient Master Job was, to the universal satisfaction of the house, sent off to school; where I understand that, in ridicule of his name and his temper, the poor boy has ever since been known by the appellation of *Job's Wife*. And, as for that paragon of universal faculties, the learned Theban, I am grieved to say, that it now seems very doubtful whether he will ever have any faculties at all.

But I had almost forgotten my

own fate. Sir Arthur, satisfied that I had no organs for the clerical profession, but was born a great musician, procured for me, without my concurrence, or even knowledge, the place of chief musical teacher to a great seminary. As I not only had never learned a note of music, but was naturally gifted pretty much like my little friend Handel in this respect, I thought it my duty to decline the office; and I was turned out of Sir Arthur's doors on the following morning.

Once more, sir, I disclaim any hostility to the science of Craniology, or its authors: yet, after the complicated wrongs it has wrought me, I may surely without offence subscribe myself

ANTI-GALL-ICUS.

For the Christian Observer.

LITANY.

SAVIOUR, when in dust to thee
Low we bow th' adoring knee,
When repentant to the skies
Scarce we lift our streaming eyes,—
O, by all thy pains and wo
Suffered once for man below,

Bending from thy throne on high,
Hear our solemn litany!

By thy helpless infant years,
By thy life of want and tears,
By thy days of sore distress
In the savage wilderness,—
By the dread, permitted hour
Of th' insulting tempter's pow'r,—
Turn, O turn a pitying eye,
Hear our solemn litany!

By the sacred griefs that wept
O'er the grave where Lazarus slept,—
By the boding tears that flow'd
Over Salem's lov'd abode,—
By the anguish'd sigh that told
Treachery lurk'd within thy fold,—
From thy seat above the sky
Hear our solemn litany!

By thine hour of dire despair,
By thine agony of pray'r,
By the cross, the nail, the thorn,
Piercing spear, and tort'ring scorn,—
By the gloom that veil'd the skies
O'er the dreadful sacrifice,—
Listen to our humble cry,
Hear our solemn litany!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,—
O from earth to heaven restor'd,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

REVIEW OF NEW PUBLICATIONS.

The Church in Danger: a Statement of the Cause, and the probable Means of averting that Danger attempted. In a Letter to the Earl of Liverpool. By Rev. RICHARD YATES, B. D. F. S. A. &c. &c. London: Rivingtons. 1815. Price 5s.

The Claims of the Established Church considered as an Apostolical Institution, and especially as an authorized Interpreter of Holy Scripture. London: Rivingtons. 1815. Price 3s. 6d.

A Letter to the Right Reverend the Lord Bishop of Lincoln, on the Subject of the Attack made by his Lordship upon the British and Foreign

Bible Society, in his recent Charge to his Clergy. By A CLERICAL MEMBER OF THE SOCIETY. London: Baldwin and Co. 1815. Price 1s. 6d.

THE reason which induces us to crowd so much miscellaneous matter into a single article, although of the important nature of that contained in the above recent publications, may be easily guessed. The smallness of the limits which are allotted for the reviewing department, a certain preference for the doctrinal above the statistical discussions connected with our venerable Establishment, together with the fre-

quency of publications of the latter description, and their cheap and free circulation, are amongst the reasons which dissuade us from placing them before our readers in an abstracted form, or, indeed, from any frequent recurrence to their numerous subjects of discussion. Not that we are insensible either to the interests or the dangers of the Church—its real interests, or its real dangers—or that we would neglect what appears to us the best method for securing the one and averting the other. It is under a strong conviction of our duty in this respect, that we have selected for review the three publications abovenamed, of which, perhaps, the connection is more close than may be at first conjectured; and of which it appears to us, that with much propriety each might be inscribed with the alarming motto of the first—**THE CHURCH IN DANGER.**

The first of these publications, which to our minds conveys the idea of the greatest danger of all, may, perhaps, on that account be reserved for our mention the last. For a similar reason the last, as containing the slightest ground of alarm in our apprehension, may properly come under review the first. The second involves a danger which may be justly considered as having respect intermediately to all the others.

There seems to us in plain words to be four principal dangers with which the several friends of the Establishment seem at this present moment, according to their different views, to consider it as surrounded;—the two first resulting from the existence and active operations of the British and Foreign Bible Society,—the others from circumstances hereafter to be noticed.

“Much has been said and written on various occasions,” begins the very sensible Letter to the Bishop of Lincoln on this subject, “concerning the tendency of the Bible Society to injure and even ‘to ruin’ the

Church of England. And I confess that there are circumstances, and circumstances to which certain persons seem very desirous of reducing us, under which it has always appeared to me that the Bible Society might prove highly dangerous to the Church.”

It is evident that, according as these sentences are turned, they may be made to refer to two distinct dangers resulting to the Establishment; one from *the general support* given to the Bible Society by *all* classes of Christians; the other from *the particular opposition* made to it by *churchmen*.

To begin with the first of these dangers—It perhaps would not be deemed justice to the opponents of the Bible Society to rest the whole weight of their argument for its danger to the Church upon the following slender and *unauthorized** portion of the bishop of Lincoln’s late Charge which has been so widely and industriously circulated. “He considers the constitution of the Bible Society to be very dangerous to the established religion, and to the orthodox principles of those who attend its meetings, as it admits members of any creed and of no creed;” after which he alludes to “the real views of many of its most active members;” and concludes it to be “as absurd and unaccountable for those who pray against false doctrine, heresy, and schism, to join in religious associations with those who avow the falsest doctrines, most notorious heresies, and most determined schism as to see loyal Britons joining themselves, and furnishing arms to the excitors of sedition, abettors of privy conspiracy, and promoters of rebellion.”

* It appears that his lordship, for reasons best known to himself, has firmly resisted all solicitations to give further publicity to his Charge than what it received from a public delivery to his Clergy during the last summer.

To these dangers resulting to the Establishment from the Bible Society, as supported by Churchmen, may be joined also the danger of indifference to the Liturgy, as alleged by Dr. Marsh; the lessening of the feelings of conscious dignity in Churchmen, which forms Mr. Norris's principal argument, together with the increasing of the feelings of conscious dignity in Dissenters; the possibility of coming to discard all ministerial instruction whatsoever, according to Mr. Nolan; the questionable effect, according to Dr. Maltby, of distributing generally the whole Bible; and the very common, though undefinable notion of a *contagion* arising from the association with Dissenters for any religious purpose. Should we add to these alleged dangers one other of still more uncertain complexion, but, we fear, not less powerful influence with some persons than all the rest; we mean that of an increased spirit of what is vulgarly called *Methodism* through the country; we believe we should state all the dangers to the Church which either "fancy ever feigned or fear conceived" in the operations of the British and Foreign Bible Society. Now as we profess on the present occasion rather to state dangers than to propose remedies for them, or even to give a lengthened discussion of their nature, we must be excused for great brevity in our remarks on this first class of dangers, which has found such ample justice in the pages of the learned controversialists above-mentioned: and as far as we can consider *our own* experience to be any test of the real condition in which the Church now finds herself placed from these several causes of apprehension, we beg leave simply to state, that the views of the great mass of Dissenters who support the Bible Society are *not* to overthrow the Church, inasmuch as there seems to be no platform ready to be established in its room, while they are

also more widely separated from each other than most of them from the Establishment;—that even were their views such as are alleged by the opponents of the Bible Society, we see little approximation to their accomplishment in the operations of that Society;—that as to "clearing parishes of their ecclesiastical heads," by establishing *districts* for Bible Associations, it is to be considered that those Associations are for the exclusive purpose of contributing to the general diffusion of the holy Scriptures, whilst the office of *instruction* happens to be left, by the very constitution of the Society, to the same hands in which it before was placed, without the smallest interference on its part:—that, moreover, our own view of the necessity of the Test Act, as well as of the excellence of our invaluable Liturgy, Articles, and Homilies, remains unaltered by the circumstance of our having occasionally been present at some of the Bible meetings:—that, as far as we can collect from what has passed at such of those meetings as it has been our good fortune to attend, we have found the Established Clergy present treated with marked respect by all denominations of Christians; while, on the other hand, the unfeigned charity and Christian condescension manifested by the clerical members of the society have seemed to recommend their order, without degrading it, in the eyes of their fellow-Protestants:—that the *contagion* has uniformly appeared to us to have been caught in the main by the Dissenters, who, though sufficiently attached to their own opinions, have always shewed a favour and inclination towards the Established Church, in their speeches, highly creditable to both parties:—that, on general principles, distributing the Bible by the hands of a Dissenter has to us, who regard the Church as standing on the basis of Scripture, always appeared so far different from furnishing the

pike or the bayonet to rebels and revolutionists, that it seemed to be giving the best antidote to the evil of separation, and that whatever his principles may be a man is at least in a fairer way of having them rectified, if he has a Bible, than if he is without it;—which leads to the final observation, that were this otherwise, and did the Bible in its naked form really tend, as Rousseau would teach us, to disaffection, or to immorality, rather than to peace, good order, and good morals; then the sword of the civil magistrate ought to interfere, rather than the episcopal charge; and the police should be rather called in to suppress so pestilent a publication, than Dr. Maltby, with all his subscriptions, oaths, and declarations about him, be called upon to purge it.

If there seems to be something of levity, we know not how, necessarily attending the reply to some arguments for the alleged dangers of the Bible Society, we can assure our readers it is far from being congenial to our feelings on so important a subject: and most heartily do we wish that controversialists on that side had not so laid themselves open to attack, as almost to invite that style of ridicule in some of our public meetings which they find so disagreeable to their feelings; but which, it must be added in fairness, is almost wholly to be attributed to the quaintness, inconsistency, and grave absurdity observable in too many of the attacks made in print upon the Bible Society.

We feel disposed to add but one more general observation on the practice of charging hostility to the Establishment on this Institution; and that is, that *every* great measure of public utility, particularly of a religious nature, has been always liable to a similar charge, beginning with the apostles themselves, of "*turning the world upside down*:" and, therefore,

that no such imputations ought *now* to be made, without something like proof, at least, to a moderate extent. One or two individual instances of the Bible Society being joined even with a view to injure the Church, if such a thing could be *proved*, would no more establish the charge in question, nor half so much, as one or two individuals joining the Church from motives of worldly policy, would prove the whole clerical body to be a selfish, unprincipled association of knaves and cheats. Perhaps that community of Christians which is known to be the least disposed to meddle in affairs of church or state, and least desirous of an establishment of its own, has been the most energetic and persevering in its endeavours to promote the Bible Society. It would be invidious to state who are the *least* energetic; but it is clearly not those who are the *least* desirous of a change in the *doctrines* of the Establishment, and even in the authorized version of the Scriptures.

We shall conclude this head by the pointed remarks of the writer of the "Letter."

"Will it be said, 'But the heretics and schismatics will gain access to the people by going with the gift of a Bible in their hands, and will thus find an advantageous opportunity of infusing their sentiments by, at least, a verbal commentary?' I answer, Would they not gain an equally favourable hearing by going with *the money*, which a Bible costs them, in their hands? And, in that case, the pernicious sentiments which they might insinuate, would be unaccompanied with the antidote which the Bible, furnished in the other, must supply. But how are we to prevent the disseminators of false doctrine from teaching men to pervert the Scriptures? Your lordship, I am sure, will not say that this is to be done by withholding the Scriptures from the people; otherwise we should be reverting to Popery at once; but rather, surely, it is to be accomplished by our increased zeal and exertion in teaching them to understand the Scriptures aright, and in inculcating upon them the necessity of uniting with all their reading and hearing humble

prayer to Him, who teacheth 'the hearts of his faithful people,' and by whose guidance alone we can hope to 'have a right understanding in all things.' And the Bible Society, it must be remembered, limits us in no means whatever of impressing these lessons upon the minds of our people." p. 36.

But in entering on the second *danger* to which we think the Establishment at this moment exposed, we desire to speak with the utmost seriousness when we declare it our humble opinion, that the *opposition* made by some of its members to the Bible Society, is a circumstance fraught with much *real* mischief to its best interests. In this view of the case, we are not backward to grant that the existence of the British and Foreign Bible Society may ultimately, though innocently, render much injury to the Church considered as an establishment: and *that*, just in proportion as churchmen shall be found unwilling to abide by the plain scriptural test to which such an Institution immediately brings them. It is totally impossible but a very large mass of really conscientious persons in the Establishment, must favour the extensive distribution and translation of that Book on which they deem their own Establishment and their own best hopes to be exclusively built. Hence if other persons acting under the influence of prejudice, or at least of very refined and difficult argumentation, though many of them also we will allow, acting as they think conscientiously, should be induced to take a contrary part, there *must* ensue mutual feelings that are neither desirable nor safe in members of the same religious community. The fault will still be itself a matter of question: both parties acting conscientiously, neither will relinquish its own view. And yet this diversity of sentiment must be an unpleasant, nay we will add a prejudicial circumstance in the heart of an Establishment: and therefore, though the

existence of the Bible Society *itself* would have been no injury, yet the *opposition* made to it, by introducing diversity of sentiment, cannot but be considered as affording ground for the apprehension of danger.

Another danger arising from this opposition is the loss of public opinion which must inevitably ensue, when the members of an establishment endeavour to bring the whole weight of that establishment to bear against a Society, pursuing the single simple object of the unattended distribution of the pure Word of God. They will *appear* at least, after all they can say, to be acting inconsistently with their own profession of standing only on the Bible. Their arguments cannot in the nature of things be generally understood, and will not be read. They will, *when* read and understood, at least *look* like Popery, and by multitudes of plain readers be *mistaken* for it. The motive for their opposing the distribution of the Bible will never be thoroughly comprehended, at least to their advantage. They will be suspected of sinister motives; perhaps of uncharitable feelings; and certainly of the absence of a *paramount* regard to the spiritual wants of hundreds of millions of their fellow-creatures, who daily rise from their bed unvisited by the rays of that great moral sun, to enlighten their spiritual darkness. A loud *profession* of regard for the wide dispersion of the Sacred Volume, by those who are forcibly opposing it, *will* be thought insincere, and something like the prayer of the emperor for the pope's rescue, whom he was himself holding in captivity. The reiteration of often-answered arguments, (certainly to vulgar apprehension answered), will look like Jesuitism, of which the great principle is, continually to repeat with equal assurance what has been continually confuted. Their exultation at one or two ill-substantiated facts of mismanagement in

nearly the dozen first years of a new society will seem unlike that "Charity, which thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." On these and many other grounds, which might be mentioned, it is impossible but that an ill opinion must attend the churchman's efforts against the Bible Society: and that ill opinion, widely disseminated through the country, may doubtless be productive of very serious consequences. The view taken of this danger in the "Letter," is so good, and so convincing, that we have no hesitation in giving it at length.

"Suppose now, my lord, while all other denominations of Christians are zealously concurring in what appears the obviously good work of providing A BIBLE FOR EVERY MAN IN THE WORLD—suppose the people of England to see one body of Christians standing aloof—withdrawing to a sort of stately distance—refusing to take any part in what is going forward—viewing its progress with lowering jealous looks—giving vent, from time to time, to the harsh feelings which stir within, against the parties employed in the work—and not concealing their suspicions that all is meant against them—that, while the glory of God and the good of mankind are the pretext, the subversion of *their church* is the real object, or is likely, at least, to be the practical consequence. Should the generous-minded people of England, warmed and animated as they are by the benefits they have received, or are immediately anticipating from the Bible Society, have such an ungracious spectacle as this set before them, what, permit me to ask, would be the feelings with which they would view it? Certainly they would be the very reverse of all those, with which I should wish them to regard *the first Christian institution in the world*. If any Christian body is destined to exhibit itself in this odious light, may it be any body of Christians rather than the Church of England! For though I am little harassed with those fears, which seem much to agitate certain minds concerning the insecurity and instability of the Established Church, yet, knowing the force of popular opinion in this free country, I confess I should have my apprehensions for the consequences which might follow from

what, I trust, will never exist but as the hypothesis of an argument,—the people becoming impressed with the idea, that the church was indifferent to their best interest, viewed what was done for them with jealous eyes, and, moreover, seemed to indicate a distrust of the effect likely to be produced by the diffusion of the pure and unmixed word of God." pp. 5—7.

It would be difficult to state in a short compass, the various other remarks which press for utterance in our more extended consideration of this important danger to the Establishment. On her estimation among surrounding nations, our Letter-writer properly observes, that at present she takes the lead in their gratitude for the benefits of this invaluable Society.

"But if your lordship should unhappily prevail upon the Church of England (which yet I fear not), to withdraw and take no part in the proceedings of the Society, how different an impression would be made! How would foreign Protestant Churches blush to think, that their honoured sister of England had, apparently at least, deserted the good cause of *the Bible in all hands, and the Bible alone the repository of her religion*! And how would all foreign nations, who are now hailing the principle of this Society, and rejoicing in the blessings which flow from it, abate their reverence and affection for the Church of England, should they hear that she was the only Christian society, who refused to take part in the proceedings which gladden their hearts." pp. 40, 41.

To us we must own it appears no small detriment accruing to the Church, from the opposition to the Bible Society, that it serves to discountenance real seriousness in religion itself. The motive for this opposition, we are persuaded, is often as we have stated before, an undefinable hatred to Methodism. Now a hatred to Methodism, we are fearful, is frequently nothing more than a disguised dislike of the Bible itself, and of all true scriptural piety. What a weapon, then, is fur-

nished to this dislike, when it can be prosecuted under the mask of opposition only to the operations of the Bible Society. By these means all zeal for the truth, all disinterested charity of a religious nature, may be vilified and scorned, and hooted out of Society. A man will be made ashamed to contribute to the support of religion, otherwise than as to the support of a party; and instead of the pure unsophisticated love of God and man, which has been the ornament and stay of the true Church in all ages, we might be driven, by an irreligious clamour, to seek an excuse for our charitable efforts, by confining them to the maintenance of the mere exterior, the formalities of the state-religion. What effect such a deterioration of the religious, and such an enlargement of the secular, principle, in this or in any establishment, must tend to produce, we may leave even to shallow calculators to determine. Suffice it to say, it would be such as our worst enemies could wish; such as would tend to reduce us to the mere *caput mortuum* of popery—nay, of heathenism itself; such, in fine, as we might be assured, would draw down upon us the frowns of an Almighty Avenger. We tremble when we reflect upon that spirit, we trust as yet in embryo in the Church, that can look with indifference on the stupendous efforts of the Bible Society, and heartily wish them, for some imagined *political* good, sunk back into their original nothingness. We tremble when we see the spirit of any controversialist such that he would appear willing to pronounce a hearty “Yes,” for the sake of a mistaken point of church etiquette, to the following spirited questions, quoted by our Letter-writer from an eloquent speaker in the cause:—

“Would you, then, that all the fifteen hundred thousand copies of the Scriptures which the Society has been the means of distributing to longing multitudes, a great Christ. Observ. No. 167.

part of whom might never otherwise have possessed a Bible,—that these should all be recalled, or that they should never have been issued? Would you, that all the consequences, eternally happy consequences, which these books may be the blessed means of producing, should be annihilated? Would you, that all this homage and honour to the word of God, which have accompanied the progress of the Society, throughout so many countries, had never been paid? That all this zeal to communicate, and all this eagerness, which has kept pace with it, to receive the word of life, had never been excited? Would you cast back Russia, and Sweden, and Prussia, and Germany, and Holland, and America, and India, and all the people speaking the fifty-five different languages and dialects, in which the Society has dispersed the Scriptures, as well as our own country, into the state of comparative torpor in which the Christian world had so long slumbered with respect to this interesting subject.” pp. 37, 38.

But we must take our leave of this second danger of the Establishment, and with it of this very able correspondent of the bishop of Lincoln; only apprizing our readers that he has adorned his pages with many valuable extracts from Mr. Gisborne’s first-rate and masterly exposition of the claims of the Bible Society in a speech at the first Staffordshire Auxiliary Bible Meeting;* as well as with the several *episcopal* testimonies delivered in its *favour*; amongst which appears an important extract from the preface of the Bishop of St. David’s, to his last learned work, “The Bible, and nothing but the Bible, the Religion of the Church of England.”

Not so remote as may be imagined from this subject, is the third *danger* to which we now direct our readers’ attention, in turning to another work at the head of this article, entitled, “The Claims of the Established Church.” From a negligent or a distorted view of the Claims of the Established Church, we are free to own our opinion, that much danger has arisen, and continues to arise to

* See also the account of Mr. Gisborne’s recent Letter to the Bishop of Gloucester, on this subject, in our last Number, p. 696.

it. "Nothing," says this important little essay on church principles,

"Nothing has contributed so much to the increase of schism, and consequently of heresy, as the ignorance which has so generally prevailed respecting the constitution of the Christian Church : and nothing, it is conceived, would prove a more effectual remedy for these evils, than to make that constitution better understood by all classes of the community."

The danger here, as in most cases, arises from two quarters ; from excess, and from defect. When we see a writer, under the influence of party spirit, exasperated whether by youthful temerity or aged spleen, write down and condemn all dissent from the Establishment in the mass, broadly stating *all* dissidence to be *schism*, and schism, thus constituted, to be a crime of equal magnitude with adultery and murder ;—when no latitude of opinion, no tenderness of conscience, no habits of education, are allowed for by a Protestant writing against a brother Protestant ;—when a firm believer in the Divinity of Christ, resting his whole hope of salvation on the blood of the Cross, and leading a moral and sober life, is left to the "uncovenanted mercies of God," because not admitting the full rights of episcopal church-government ; whilst another, admitting them, though a loose and free liver, and ignorant even of his own principles, is considered as comparatively safe (we state *possibilities* ;)—we then say that *here* is a worse enemy to the Church of England to the real ends for which it was instituted, and consequently to its *vital* existence as a part of Christ's holy Catholic Church, than any Dissenter whatever, whom he attacks, is to its existence as an Establishment. On the other side, when we hear the too-fashionable latitudinarianism of modern times ;—when we are told that nothing is of *any* consequence

but fundamentals, and those fundamentals limited to the least possible number and definiteness ;—when we are *all* represented to be fellow-Christians, *meaning just the same thing* ;—when no difference is professed to be felt between Church and Meeting, so that the *Gospel* is but preached at both ;—nay, what is still worse, when we see this very indifference accompanied with an admission, and even strong assertion, at another time, of church principles, and of the peculiar claims of the established ministry ; we then are ready to thank God that we have soberer and better heads with authority to rule in our apostolical church. We are always greatly afraid of mistaking indifference for charity ; and, were it for no other reason, it would be for this, that many persons, who profess and really think themselves indifferent on many of the great principles of church-government, would, if they were to examine their own minds, or if circumstances were to call them forth, discover a deep-rooted aversion lurking within to the existing order of things. We consider a firm and sober-minded preference, and a fearless avowal of our own principles, essential to a safe or scriptural exercise of Christian charity. Nor do we less consider a truly Christian humility, an unfeigned active love for all mankind, to be essential to the wholesome maintenance or successful propagation of our own peculiar tenets. Without this due admixture of counteractive, but perfectly consistent, feelings, we anticipate nothing but the cant of liberality on the one side, the fire of bigotry on the other. Without it, we are prepared, according to the accidental flow of corrupt humours, for every opposite extravagance of principle and practice. Without it, one will be for perfect identity, another for perfect hatred. Each side will stigmatize the other,

though on opposite principles, with equal fierceness. Neither will be able, in a due spirit, to give to the other the hand of Christian fellowship; and a Bible Society will be hailed by the one, and deprecated by the other, as if it were intended to level all ranks and abolish all distinctions. We believe that, did each party understand better their own principles, no such effect would either be expected or feared from such an union. And not only on that account, but for the general peace, security, and stability of the Church, we are forward to recommend to the attention, perusal, and consideration of our readers the distinct exposition we have now under review of the Claims of the Established Church.

It would not accord with the design of this article, nor would it be possible in a little space, either to give a complete outline of this important essay, or to state our own definite opinion upon every point. Considering its avowed plan, it has struck us that its title is rather inappropriate; the subject of the Essay not being the claims of the *Established Church*, so much as of the *Church*; *the claims*, not of the Church considered as an Establishment, but of *the Establishment considered as a Church*. Perhaps the latter description would have afforded a more definite title to the work, such as it is. We say, such as it is—for we are not without our doubts how far the claims of the *Establishment* are not, in the plan of the work itself, *too much* merged in those of *the Church*. And if we could wish any addition to be made to its matter, it would be certainly a distinct statement of the respect which it has a right to claim from the subjects of a government which has adopted it as its own. On the contrary, says this work,

“The law of the land leaves every one at liberty to separate from its communion without being subject to any kind of penalty, *censure*, or reproach; but considered merely as a National Establishment, as a part of the Constitution, that Church claims only to be entitled to provision for its worship and its ministers, and to protection against all other religious professions. This is the extent of its engagement with the civil magistrate; who on his part, in entering into such an engagement, has no other object but to keep alive a sense of religion with a view to the well-being of society. Beyond this the province of the civil magistrate does not extend. It is his duty to support a religious establishment, in order to preserve his people from the fatal effects of irreligion; and in so doing he will of course give the preference to his own religious persuasion, which he considers as most consistent with the truth. But it is also his duty to remember, and in this country he does remember, that religion is a concern between God and the soul, in which he is not made an arbiter; and that it does not belong to human authority to judge for man in ‘such matters,’ or to restrain him from worshipping God according to the dictates of his own conscience.” pp. 3, 4.

This perfect allowance of liberty in the choice of our religion, unfettered by any human laws or regulations, is maintained almost from the beginning to the end of the work: so that it was with some surprise we met in p. 126 with an incidental hint of “the awful responsibility which attends unjustifiable separation from an *Established Church*.” None, according to our claimant, can attach to separation considered only in that light; a point which, indeed, his remarks in the preceding page had fully set forth, by still founding the claims of the Church on her *apostolical* authority and personal character, not her character considered as a member and portion of the state. And that it is only separation from her in her apostolical capacity, which is the object of his censure, we think will appear from a general perusal of

the whole volume, no less than from the following passage :—

“When therefore the Established Church promulgates a rule of faith and worship, it is to be remembered, that she acts not in her temporal and incidental character as an establishment, but in her spiritual, appropriate, and permanent character as a church; in which character she claims to be a divinely appointed guide, duly authorized by virtue of an apostolical commission, to shew to the people of this land the way of salvation. *Surely it behoves those who separate from her communion, to examine well the grounds on which such a claim is grounded.* For if the church be really a Divine Institution, separation from it cannot fail to involve an awful responsibility.” p. 6.

Now without entering at large on this subject, may we be permitted, in consistency with our present cursory view, to offer one or two short observations on this main principle of “the Claims,” as well as on some collateral branches of reasoning involved in it?

We cannot help thinking, then, though with no wish to incur the charge of Erastianism, that the claims of the Legislature, which are virtually those of the community in the matter of religion, are greatly impugned, if not wholly vacated, by this method of reasoning. We think there is a wide distinction between a church deriving all its authority, and a church deriving some part of its authority, from the civil power. Whilst we acknowledge an independent claim to the highest respect on the part of our own venerable and apostolical church, we are yet unprepared to say, that it would possess an independent and exclusive claim to obedience should it cease to be enjoined, should it be prohibited by law. The very weight and importance incidentally attached to it by our author, in the passage above quoted, as an establishment, would naturally operate in a contrary direction, should it cease to be established. They would form *some reason against* conformity to it.

It is possible that reason might be final; and this, even though some preference were due in theory to the non-established over the established form of religion: provided only this latter required no sinful terms of communion, nor denied any fundamental article of faith. In our estimation, indeed, a long and obstinate adherence to our own preference, however well founded that preference might be, in opposition to the will of the state, which in this country at least must be the general will, is of itself a great evil; nor can we think it *fully* justifiable, except where positive sin, or a positive denial of the word of God is implied in the contrary compliance.

We know very well that the question of church government, like most others, pushed up to the “ultima ratio,” is exceedingly intricate, and leads to the most embarrassing discussions. Concession is so very hazardous on either side; that it is difficult to find any writer on the subject, who does not, in his greediness of safe principles, flagrantly contradict himself in the course of his reasoning. It is far from our *present* intention to lay down any definite *principle* of our own upon it. But having already suggested the danger on both sides, whether arising from an over-rigid assertion, or from a lax and indifferent maintenance, of church views; and having further stated our general opinion as to the moderation and candour of “the claims of the Established Church;” we cannot dismiss the subject without two humble suggestions.

Our first is, that to make the apostolical succession in the sacred ministry a *sine quâ non* of the true church—in other words, an absolute fundamental in the Covenant of Grace—were in our minds to evacuate the great fundamental of all, which is faith in the Saviour; and, moreover, were to disunite any Pro-

testant Church asserting it, from the communion of almost all other Protestant Churches in the world, and closely to assimilate it to the Romish communion.

Our second suggestion is, that to make the Articles of Faith accepted by any Christian Church, mere articles of peace, and to allow the utmost latitude in the individual construction of them, so that they are only not preached *against*, nor preached *upon*, were to eviscerate the whole substance of such a church, and to reduce it to the mere shell or lifeless skeleton of a church—a convenient free-thinking political establishment. Neither of these views, we are persuaded, are fairly within the range of the present “Claims of the Established Church;” but a reference to some particular passages will convince our readers, that some approximation is made by their author to the verge of those hazardous positions; and that it is consequently our duty, as Christian watchmen, to warn the community of *danger* on that side, to every thing we hold dear as Protestants and as Christians.

We forbear to extract the passages in question, and shall merely refer our readers to pp. 13 and 14, 107 and 108, 111 and 112.

But after all the cries of danger originated and re-echoed from every quarter, how apt are the generality of reformists and theorists to overlook the most plain and palpable mischief of all: more particularly if that mischief shall seem to require but little ingenuity to discover, and when discovered shall point rather to simple practical expedients for its removal, than to loud and high sounding declamation, without any good purpose whatsoever! Such is eminently, we believe, the state of the case with regard to the fourth danger of the Church, as it stands really *demonstrated* in the very able, manly, and temperate work of Mr. Yates, placed at the head of this article.

The danger, it is true, is of a purely mechanical, let us call it *organic*, but therefore most serious, nature; and we think, might well outweigh in importance every other that can be produced. It arises from such an enormous want of parish and other episcopal churches in and about the metropolis, as, with all our vast conceptions of the same evil through the whole country, we could never have imagined to have existed to such an extent in any community calling itself Christian, and much less in the very focus of Christian illumination, the metropolis of Great Britain. We shall not detain our readers by carrying them through the ingenious and comprehensive calculations with which Mr. Yates has arrived at the appalling conclusions, which his work contains. We shall content ourselves with alluding to the principle of his calculations, and their final result.

The principle on which he calculates the due proportion of churches to inhabitants, is taken from an extensive survey of all the counties within an hundred miles round London. These including the *City* of London itself, taken together, yield a general average of about 110 houses, and 640 persons to one parish church. Accordingly, Mr Yates assumes such to be the due allotment of population to parishes, each containing one parish church, according to the wise and pious views of our forefathers when such distribution was made. This average, indeed, Mr. Yates admits to be considerably less than is absolutely necessary for the purposes of parochial instruction: and he recommends, in cases of some small neighbouring populations, the junction of parishes. Assuming, however, this average as his guide, which we think he should have exchanged, as being defective, for an imaginary one, more within the possibility of present attainment, he proceeds to consider the state of the several pa-

ishes, within eight miles distance from St. Paul's cathedral. These he divides into two concentric circles, an exterior and an interior one. The more distant and exterior circle comprises 38 parishes, and the interior one 55; none of them included in the general county average, and consequently not including the parishes in the *City* of London. He then proceeds to give in gross and in detail their entire population, together with the means of public worship under the Establishment possessed respectively by each. The 93 churches attached to these parishes he estimates roughly, and somewhat largely, as capable in the average of accommodating 2000 persons each. And finally, he assumes the number accommodated in the several regular chapels in and round the metropolis, at 30,000.

From these principles he then draws the following "results, in numbers so enormous, in probable consequences so terrific, as perfectly to appal the imagination." 1. That in the exterior circle, containing 38 parishes and 181,882 inhabitants, only 59,000 persons are accommodated with the means of public worship: and in the interior circle, containing 55 parishes and 970,668 inhabitants, only 110,000 persons receive the same accommodation. 2. Consequently that in the former circle there remains a surplus of 122,882 persons, and, in the latter, the enormous one of 860,668 persons, wholly unaccommodated with the means of public worship in regular parochial churches. Or, 3. That subtracting the 30,000 assumed to be accommodated in the several episcopal chapels, there remain NINE HUNDRED AND FIFTY-THREE THOUSAND without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England, which can only be formed by a sense of benefits conferred and received.

To make this alarming statement

still more terrific, Mr. Yates has recourse to his former County Averages; according to which he is enabled to state, that the whole number of persons unaccommodated may be considered as exceeding the entire population of NINE COUNTIES, which he names, containing 1652 parish churches. And the practical evil of such a deficiency, he points out as "equal not only to an infraction of the Residence Acts in other parts of the kingdom, by 1650 non-resident incumbents, but to the still greater evil of that number of parishes left totally without *any* pastors, either rector or curate, and by which several hundred thousand supposed members of the Church of England are left without parochial communion, without Divine service, without any benefit from our admirable liturgy; without any Gospel-instruction; without any sense of religion." "Such a mine of heathenism," Mr. Yates properly and forcibly exclaims, in p. 51, "and consequent profligacy and danger, under the very meridian (as it is supposed) of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government, in church and state: and is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, and every intelligent and faithful Christian."

Whether we take the parochial average at the stated number of 640 in the county calculation, or at an imaginary one of 2000 (the estimated contents of each parish church, in and round the metropolis), which last makes the deficit of parish churches on the whole, about 477 within the two circles: whether or not we deduct the quantum of population supposed to quit the metropolis on the Sabbath

day, which, however, seldom quits the limits of the exterior circle; or whether, finally, we speculate on the number invited and enabled to attend the several dissenting places of worship within the same districts; the result will still indicate the urgent necessity there is for the speedy consideration of this most enormous evil, and of the serious danger to the best interests of the Establishment, so long as it shall remain unattended to.

Space does not remain for us to interest the lovers of round numbers, by specifying some of the gigantic details contained in this work of Mr. Yates, and which speak of parishes containing upwards of 40,000,* and one 75,624† inhabitants. Neither can we do more than allude to the hints given of similar deficiencies in the remoter parts of the kingdom, and which we *knew* in divers instances to be crying grievances. Much less can we now enter upon the various important discussions to which the consideration of remedies leads so inquiring and thoughtful a mind as that of Mr. Yates. We must satisfy ourselves with stating his strong censure of the law of the land, as it at present is supposed to stand, which throws every difficulty in the way of opening episcopal chapels, and affords every facility to dissenting establishments:‡ together with the gene-

* St. Pancras 46,300; Shoreditch 43,900; St. George's, Hanover Square, 41,687; Lambeth 41,644. The 7 parishes in Holborn division, contain together 215,647.

† St. Mary-le-bone.

‡ The following statement of the case as it stands, with respect to Brighton, we extract with many feelings of poignant regret:—

“Brighton when a small fishing town was furnished with one church and one minister. It is now increased to a resident population of *twelve thousand and twelve* inhabitants; and the law still continues that number in one parish, under the pastoral

ral basis of his remedial proposals, viz. a re-division of the several overgrown masses of population into practicable parishes, and a manly and effectual investigation in Parliament of the best means of raising funds for the erection of competent churches, and the endowment of a suitable regular ministry for their supply. This is accompanied with a minute detail of the proceedings which took place in the several reigns of Queen Ann, George I. and George II. relative to the well-known plan for building 50 new churches, in and about the metropolis; followed with some very judicious observations on the very large and lamentable failure in the execution of that plan.

We should not feel disposed, even if we had time, to develop more of Mr. Yates's valuable statements and proposals, from the strong desire we feel, that the work itself should be extensively possessed and most attentively considered by our readers themselves. The probable consequences upon society, and the best interests of our country, from letting things remain as they are, appear with a force in Mr. Yates's pages, which we could not otherwise convey than by transcribing his own words. Full of the real and terrific dangers

care of one minister and the same one church; which upon the largest computation cannot supply the benefit of the liturgical instruction of the Church of England to more than 3,000, leaving a surplus-population of 9,000 without parochial communion with the Church of England.—Such instances may more properly be termed exclusion rather than defection from the Established Church: They may account for the increase of Methodism and Dissent, but certainly cannot be assigned to the zeal or the activity of Sectaries. They arise solely from a disuse of the wise practice of our ancestors.—The continuance of such a system must indeed be highly injurious, and may be ultimately fatal, to the Established Church. It can only be remedied by the legislators of the Established Church itself.”

accruing to the Establishment, both in church and state, from the necessary influx and increase of every evil principle, where no means exist for the cultivation of good ones, Mr. Yates has neither time nor inclination for the lesser warfare against the different modes of Christianity, which too many modern controversialists make the whole of their own mode of professing it.

"It is not," he properly observes, "from the most discreet friends, and greatest ornaments of the Church of England—the wisest men and the best informed divines; that the reproachful epithets—Methodist, Calvinist, Arminian, and Enthusiast, are so frequently heard. Let us rather repel intemperate and unfounded charges, by the superior excellence of our own principles, the superior candour and charity of our demeanour." p. 102.

And in comparing the present source of danger with certain others to which we have alluded in this article, we are particularly glad to quote the words of Mr. Yates, as those of one certainly not prejudiced in favour of the Institution to which our two first heads had respect, if not possessed of some degree of disesteem for its signal operations.

"The Associations formed of late years for the distribution of the Bible, have been described as a probable cause of injury and danger to the Established Church. But surely the only injury likely to result to the Establishment from the existence of these societies, and the controversy to which they have given rise, attaches equally to both sides of the question. The theoretical fears, and ideal phantoms of danger that appear to excite such serious alarm in one class of literary antagonists;—and the extravagant anticipations and exaggerated hopes of their zealous opponents,—have equally tended to divert the public attention from the real source of danger, and of consequence have led to the proposal of palliative and insufficient assistances, instead of the only practical and efficient remedy.—Repressing the exertions of these societies cannot possibly preserve the

Church from the danger that impends over it through the neglected ignorance, the unawed profligacy, the gross intemperance, and the habitual impiety of several hundred thousands, who are considered to be its members, and ought to be its supporters and protectors.—So far otherwise, that those who can be prevailed on to read the Bible, must certainly be less dangerous and less inveterate enemies, than those in whom all the evil propensities of human nature are suffered to retain their full influence, fostered and strengthened by habitual and vicious indulgence; who are left in total ignorance of a God and a future state, and who equally disregard all laws, human or divine.

"Whatever danger may be supposed to threaten the Established Church from giving the Bible without the Prayer-book, that danger can only take its full effect from the neglect and disuse of the Prayer-book, consequent upon the neglect and disuse of the public service of the Church. Those cannot be expected to have much love and reverence for the Prayer-book, when given to them, who are denied the opportunity of using it, and learning its excellence, in public worship." pp. 91—93.

To conclude—Whilst Mr. Yates's pages breathe in every line the zealous and unoffending spirit of a true Church-of-England activity; we can do no better than earnestly express our hope that such a spirit may become more diffusely felt and acted upon by the whole body of the English Clergy. Standing upon the high vantage ground of their own superior education, and the undoubted and unrivalled favour of public opinion wherever they conscientiously discharge their duty: we have no fears whatever for the Church they represent, "set, as it may be, in the midst of so many and great dangers;" whilst, impressed with a becoming sense of the source whence these dangers arise, they "walk worthy of the vocation wherewith they are called." We are bold to affirm, that no sound apostolical church, like our own, can ever fall by any other means than by means of its own fault and

the negligent or improper conduct of its appointed ministry. Every exclamation on its dangers, from whatever quarter, is, to our ears, but a satire on its own body; and with what consistency, therefore, in our view, its own ministers can reiterate that cry, let our readers judge. Let only the Church obtain the same legal facilities with the Dissenters, and we should not fear even the danger justly apprehended by Mr. Yates, otherwise than from the inactivity of the Established Clergy; persuaded, as we are, that places would abundantly spring up for the exercise of their ministry, wherever that ministry promised its proper fruits. The thronged congregations of some churches abundantly confirm the maxim on one side; and would that the situation of others did not fatally prove the converse!

In fine, not to acknowledge the Church to be in danger, would be not to fall in with a very popular cry, or to lay ourselves open to the charge, perhaps, of sinister motives. On the other hand, as the investigation of that danger, if any, with its causes, must, even in our minds, ultimately bear hard upon the conduct of her ministers, even under existing disadvantages, it is plain we must feel ourselves standing upon tender ground. But, indeed, "we are persuaded better things, and things which accompany salvation." We would not be "unrighteous to forget the work of faith and labour of love" which characterize so large a portion of the established ministry of this country, both within and beyond the limits of the metropolis. We believe, with the respectable Mr. Yates, that, guided by "a candid and liberal spirit of examination, we shall find no class of the community, equally numerous, to produce a more excellent standard and character than the Clergy of the Church of England; founded on a serious and conscientious regard to the honour of God and the best interests of man-Christ. Observ. No. 167.

kind; and displayed in enlightened piety, sound learning, and active benevolence." p. 125. In exact proportion as this testimony shall be found, on extensive observation, substantially true, do we firmly believe the Church of England to stand on a rock that nothing can shake. There is nothing unstable in the revelation she unfolds: there is nothing unsound, we honestly believe, in her exposition of the code. If her discipline be relaxed, or rather be scarcely perceived to breathe beneath the mass of nominal profession which she embraces, let it be remembered, that in a free country and a free religion, the mistake as to her security might easily be on the side of too much, rather than of too little external severity. The thunders of her pulpit are to our ears at least as fearful as the ban of Presbyterian excommunication. It is in the pulpit and the cottage that her battle must be fought, and her cause either maintained or lost, by the personal character and conduct of her ministers. Let them know their own weight, "magnify their own office," feel their own responsibility, and exercise with a zeal directed by knowledge, the power entrusted to them by their God and their country, and we are persuaded neither they nor we have any thing to fear for the Church of England. Let them, in short, display only, no ostentatious indeed, but a real and sound regard to the souls of men and their everlasting interests, and we have no apprehension but their country will in return maintain their temporal interests and those of the church to which they belong.

Let them, above all, and we leave it as the last accent of our warning voice in these certainly critical times, abstain even from the appearance of indifference or distrust in their regards towards the sacred volume. The crisis is fast approaching, perhaps "now is," when the religion of the Bible, "that shall stand." Am

appeal to the Bible has always proved itself a most powerful, if not irresistible weapon, whether of attack or defence: and if but, in idea, the ministers of our Church should turn over the free and unfettered use of that "Sword of the Spirit" to their supposed opponents, we not only fear, but confidently foretel, the worst consequences to their own profession. The sword must neither be rashly mutilated, nor unskillfully encumbered, nor timidly wielded, that is effectually to maintain the cause of Christianity or of the true Church. The discovery of fear in their champions will be fatal. Much more will a pretended zeal for the honour of God's word, used as a cloak to real indifference and averseness to its circulation, be at once discovered and condemned. "That which is spoken in the ear," let them be assured, "will be proclaimed on the house-top." No claims of the Established Church will be admitted to supersede the claims of that Book on which it is exclusively built. No purity in its liturgy, however unrivalled or unblemished, will be received as a substitute, much less a corrective and only as a subordinate help meet, for the Divine Instructor, whose voice it echoes. The rock will be admitted as neither more nor less stable for the building erected upon it. If they can be brought into mutual collision, it will easily be foreseen which must fall. Things human against things divine will prove, at best, a senseless struggle. "Whosoever shall stumble on that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The Field of Waterloo; a Poem. By
WALTER SCOTT, Esq. Edinburgh:
Constable. London: Murray. 1815.
8vo. pp. 54.

MR. Walter Scott is generally deemed among the foremost of those living

writers who have rescued English poetry from its wrinkled and painted decrepitude, and have re-infused into it a portion of the native haleness and vigour of its maturity. The poems which have chiefly contributed to make him what he is, are of the days of Dryden at least, even where they are most modern; and, not seldom, they touch on the "olden time" of minstrels and troubadours. His muse, being thus but a new transmigration of a former existence, may be allowed to retain the manners, as well as to speak the language and breathe the spirit, by which she was formerly distinguished. And, among other characteristic habits that mark her antiquity, she may be permitted to select themes for her song from the public events passing before her eyes;—to paint living scenes and celebrate contemporary heroism;—a custom, frequent with our earlier bards, but which seems to have been frowned out of fashion by the discountenance of Pope.

There is, indeed, no contemporary subject which a poet may undertake with so little hazard of debasing the dignity of song by modern and familiar associations, as a dreadful battle. The very idea of mighty and mortal encounter transports the fancy to other times. The extraordinary picture of material and mental sublimity which such an occasion may be conceived to exhibit,—the roar and tumult,—the wild sky and blood-stained ground,—the frightful forms of danger, and agony, and despair, and death,—the infinitely various and inexpressibly powerful attitudes of passion,—the moral omnipotence of courage, and endurance, and enterprise,—the serene conflict of intellects "in the very throat of sulphurous war,"—the tremendous revolutions of fortune, the desolating rage of man, and the predominant awfulness of mortality,—all these circumstances, united, make a compound of such

strange and picturesque grandeur, as no casual concomitants can effectually degrade from the elevation of romance. It is impossible to modernize a great battle. The field of Waterloo is already become as venerable and as ancient as Cressy or Agincourt; and, though yet reeking with the blood of the brave, has, by a sort of premature immortality, receded into the depths of history.

Still the more eminent poets of late times have betrayed no love for such subjects. Probably they have considered them as at once difficult and vulgar. A victory which expands every bosom, and animates every voice, from the throne to the hovel, is beyond poetry. No energy of song can satisfy the enthusiasm which the first simple relation of the event has infallibly excited in the national feeling. No music of accompanying numbers, no embodying power of expression, no enriching garniture of fancy,—can add to its inherent claims on the attention and heart. And, in the mean time, the popularity of the subject has recommended it to a host of scribblers. Every catch-penny rhymers, “high in Drurylane,” flies to a field of battle after an engagement, as regularly as a camp-follower; and it is with the same object,—that of raking among the corpses of the valiant, and the shields of the mighty, for some miserable pittance of personal advantage. The greater poets, therefore, have generally receded from the task, and have left it open to antagonists over whom a victory could confer no honour.

We believe that the Ode of Mr. Campbell, on the battle of Copenhagen, affords only an apparent exception to this remark; that spirited production not having been published (as far as we remember) till some time after the signal event it records. But Mr. Scott made a very near approach to the former practice in his *Don Roderick*, and has completely

revived it in *Waterloo*. Nor does the haste in which he has confessedly despatched his present work, nor do the imperfections which that haste has occasioned, at all impair the resemblance of the poem to elder compositions of the same class. There is this distinguishing circumstance, however, between Mr. Scott and his predecessors, that they poured forth their occasional rejoicings chiefly for the purpose of obtaining profit or patronage; while he celebrates the glory of his countrymen with the nobler object of relieving the sufferings by which that glory was purchased.

Considering the reputation which Mr. Scott now has to hazard, the strength of his competitors in the poetic lists, and that he is watched by the eyes of no friendly criticism,—it argues some nerve and courage that he should have enterprised on such a subject as the present, and without any adequate command of leisure or solitude. There is something enchanting, especially at first view, in this carelessness of fame. It appears to resemble the bold and free indifference of a border-chieftain, who fights, and takes, and gives, and spends; and still with the same generous disdainfulness, both of petty gains and petty hindrances. The border-chieftains, however, were characters rather of a strong than a fine texture; and it seems questionable whether this free expenditure of fame can be carried beyond a certain limit, without some surrender of that delicate self-respect which is the proper companion of genius. In staking an established and an envied reputation on a careless effort, a great man, unless he is compelled by urgent necessity, scarcely does justice to himself. There are writers, who, having made a single successful enterprise in publication, become so morbidly tender of their fame that they are crippled for life. Their genius flowers

but once. Because, however, this shrinking timidity is not only poor and ignoble, but is in its principle reprehensibly selfish and worldly, it does not follow that we should rush into the opposite extreme, or should lavishly waste a treasure so costly as the estimation of mankind.

Let it not be thought that these observations are intended to support the commonly received notions respecting the value of fame. The desire of praise has been too indulgently spoken of by most writers;—from the celebrated genius, who had, perhaps, some excuse for counting it the “last infirmity of noble minds,” to those more disinterested subjects of the same passion, who hold it to be no infirmity at all, or who evidently give it that appellation by way of endearment. The *principle* in this matter is easily settled, however difficult the *practice*. Fame is one part, or one form, of prosperity in general; and, therefore, must be viewed in the same light, and treated in the same manner. Consequently, it must be received thankfully, enjoyed moderately, used beneficially, and (when necessary) resigned cheerfully. These very rules, however, imply that it is to be economised, not wasted. It is a *talent*, for the employment of which the recipient is responsible. It must, therefore, neither be idolized, nor buried, nor squandered.—But we are fast digressing into dissertation.

It is proper to observe, that Mr. Scott modestly apologizes for the imperfections of his pen. He states, “that it was composed hastily, during a short tour on the continent, when the author’s labours were liable to frequent interruption.” But what he deems its best vindication is, “that it was written for the purpose of assisting the Waterloo subscription.” He, doubtless, intended that these two grounds of apology should be considered in connexion.

The interruptions of a continental journey are a very good reason for writing imperfectly, but they are none for publishing what is thus imperfectly written. The meaning, therefore, is, that the journey accounts for the imperfections, and the subscription for sending them into the world. It is impossible not to appreciate, and very sincerely, the patriotism and humanity of the author; but it may be observed, that a subscription so nobly flourishing, so richly overflowing, as that for the Waterloo fund, could have afforded to wait a week longer both for his contribution and for his respected example, and that possibly the delay might have been more than compensated by the increased efficiency of the publication when it came.

From what has been said, it will be perceived that we are not disposed to class the *Field of Waterloo* among the highest productions of its great author. The truth is, that this poem reminds us far less of the three first and mightiest epics of Mr. Scott, than of *Rokeby*, and the *Lord of the Isles*; compositions which discovered the same mind as before, but that mind either jaded by the frequency of writing, or made careless by success. They were no every-day productions, but (if we may, without impropriety, so apply a sacred phrase) they “attained not to the first three.” *Waterloo* certainly bears clear vestiges of the genius of Mr. Scott; but those marks are not frequent. If the author had not said for the poem that it was composed in haste, the poem would have said it for itself.

It is always, however, reckoned an advantage to begin well; and to this merit the work may confidently lay claim. It is gratifying to us (and we trust the reader will share our pleasure,) to be able to commence our extracts with so long a passage as the following, which

opens the composition, considering that it can be thought long only when the lines are counted.

"Fair Brussels, thou art far behind,
Though, lingering on the morning wind,
We yet may hear the hour
Peal'd over orchard and canal,
With voice prolong'd and measured fall,
From proud Saint Michael's tower;
Thy wood, dark Soignies, holds us now,
Where the tall beeches' glossy bough
For many a league around,
With birch and darksome oak between,
Spreads deep and far a pathless screen,
Of tangled forest ground
Stems planted close by stems defy
The adventurous foot—the curious eye
For access seeks in vain;
And the brown tapestry of leaves,
Strew'd on the blighted ground, receives
Nor sun, nor air, nor rain.
No opening glade dawns on our way,
No streamlet, glancing to the ray,
Our woodland path has cross'd;
And the straight causeway which we tread,
Prolongs a line of dull arcade,
Unvarying through the unvaried shade,
Until in distance lost.

A brighter, livelier scene succeeds;
In groups the scattering wood recedes,
Hedge-rows, and huts, and sunny meads,
And corn-fields glance between;
The peasant, at his labour blithe,
Plies the hook'd staff and shorten'd scythe:
But when these ears were green,
Placed close within destruction's scope,
Full little was that rustic's hope
Their ripening to have seen!
And, lo, a hamlet and its fane:—
Let not the gazer with disdain
Their architecture view;
For yonder rude ungraceful shrine,
And disproportion'd spire, are thine,
Immortal Waterloo!

Fear not the heat, though full and high
The sun has scorch'd the autumn sky,
And scarce a forest straggler now
To shade us spreads a greenwood bough;
These fields have seen a hotter day
Than ere was fired by sunny ray.
Yet one mile on—yon shatter'd hedge
Crests the soft hill whose long smooth ridge
Looks on the field below,
And sinks so gently on the dale,
That not the folds of beauty's veil
In easier curves can flow.
Brief space from thence, the ground again
Ascending slowly from the plain,
Forms an opposing screen,

Which, with its crest of upland ground,
Shuts the horizon all around.

The soften'd vale between,
Slopes smooth and fair for courser's tread;
Not the most timid maid need dread
To give her snow-white palfrey head
On that wide stubble ground;
Nor wood, nor tree, nor bush are there,
Her course to intercept or scare,
Nor fosse nor fence are found,
Save where, from out her shatter'd bowers,
Rise Hougoumont's dismantled towers."

pp. 9—13.

This passage cannot fail to gratify the admirers of Mr. Scott, as being eminently characteristic of the author. It has indeed the true border-chime; which, perhaps, notwithstanding its unquestionable beauty, begins somewhat to pall on the public ear. But it has, what is better, all Mr. Scott's ease, spirit, perspicuity, and simplicity. Here is no exaggeration of expression or of sentiment. Here is no trembling on the threshold of a great subject, no nervous impatience for action. Here is no effort to strike fire by a singular and unthought-of commencement, no morbid eagerness to be original. Nothing appears which might not have found a place in the feelings or in the narrative of an ordinary traveller, except that by Mr. Scott it is felt more strongly and told better. All is free, bold, and clear; all easy and flowing as "the folds of beauty's veil."

There is undoubtedly some mannerism in the *style* of Mr. Scott; that is, in the structure of his sentences and the cadence of his verse;—but there is none in his sentiments,—and in his language none worth mentioning. He has no oddities, no angles of any sort. Of all living poets, Mr. Scott is perhaps the most simple. The simplicity of some others is itself a species of manner; that of Mr. Scott is, what simplicity should be, the absence of all manner. This, indeed, constitutes the great charm of the poems on which his fame prin-

cipally rests. They owe their currency, not so much to the happy introduction of a new and strange species of poetic harmony, as to the nature, graphic truth, and unlaboured clearness, both of their narrative and their episodic parts. Had it not been for the possession of these essential excellences, the adventitious aid of "the old border-day," with its forayers, its moss-troopers, its billmen, and its seneschals, could have secured to those compositions but a limited existence, and perhaps the *Lay of the Last Minstrel* might have proved the last lay of the author. But their main merit lay deeper; and it was deeply felt, though not distinctly marked or highly praised.

These remarks apply to the landscape-scenery of Mr. Scott, the subject more particularly suggested to our consideration by the last extract. Comparing his style in this department with that of contemporary poets, he appears a more natural painter of nature than any of them. They indeed represent her very powerfully; but it is less as she *is*, than as she *would be* under particular circumstances, or in the eyes of a supposed observer of singular and romantic habits or character. Perhaps they paint her as she appears to the recluse in a moment of voluptuous pensiveness,—when creation seems all thought, all feeling, all sentiment, all voice,—breathing forth the tenderest enthusiasm, and overflowing with a pleasure as sad as sorrow. Or perhaps, amidst a beautiful landscape, they plant some mighty but *fallen* intelligence,—some terrible outcast from the communion of human hopes and fears,—who colours the surrounding region with the blackness of a lost destiny, and peoples every shade with his own furies. Thus they teach us, not merely to associate *mind* with the objects we behold, (for this perhaps we always do, however unconsciously,) but to associate with them mind of a

peculiar cast. Receiving a strong impression of the described or implied observer, we carry his presence along with us: we cannot help in some measure catching his tone, and seeing with his eyes, and feeling with his feelings;—and thus add to nature an interest which, however forcible or bewitching, is certainly not her own.

The landscape-painting of Mr. Scott is in a plainer and less peculiar style. He seeks not to give a zest to his picture, by flinging across it the dark lights of melancholy, or the heavy shadows of despair. He deals in no strong *clear-obscures*, nor washes over his day-lights with romantic tints of sapphire, or emerald, or crimson. His subject is common nature; and, even where he chooses an extraordinary scene, he delineates it in its ordinary state, and as it would strike the eyes of an ordinary spectator. He sees what we all see;—only he sees it with a more powerful, more piercing, more discriminative vision. In reading his descriptions, we seem to contemplate some familiar prospect through a purer, drier, lighter atmosphere than usual. Every distance is determinately marked. Every boundary is cut so finely, every line traced with such precise definition, that the objects all stand out in void space. The spires sharpen, as it were, to a needle's point, and the outline of the smallest leaf appears drawn by a fairy's pencil on the clear marble sky. The effect is magical, though there is nothing new. The eye seems rather to *feel* than to see, and delights itself in a sense of keen perspicacity.

The description which has been cited from the present poem, of the wood of Soignies, and the field of Waterloo, surely exhibits, notwithstanding the confined nature of its subject, all that lucid distinctness for which we have just been giving the poet credit. It betrays, though on a narrower scale, the same hand

which furnished the masterly delineations of Loch Catharine in the Lady of the Lake, and of the Isle of Skye in the Lord of the Isles. And perhaps that same hand produced a miniature sketch more exquisite than any of these, in the description of Saint Mary's Lake, given in the introduction to the second canto of *Marmion*.—But we proceed:—

“Now, seest thou aught in this lone scene

Can tell of that which late hath been?—

A stranger might reply,
‘The bare extent of stubble plain
Seems lately lightened of its grain;
And yonder sable tracks remain
Marks of the peasant's ponderous wain,
When harvest-home was nigh.

On these broad spots of trampled ground,
Perchance the rustics danced such round
As Teniers loved to draw;
And where the earth seems scorch'd by flame

To dress the homely feast they came,
And toil'd the kerchief'd village dame
Around her fire of straw.’—

So deem'st thou—so each mortal deems,
Of that which is from that which seems:—
But other harvest here
Than that which peasant's scythe demands,

Was gather'd in by sterner hands,
With bayonet, blade, and spear.
No vulgar crop was theirs to reap,
No stunted harvest thin and cheap!
Heroes before each fatal sweep

Fell thick as ripen'd grain;
And ere the darkening of the day,
Piled high as autumn shocks, there lay
The ghastly harvest of the fray,
The corpses of the slain.

Aye, look again—that line so black
And trampled, marks the bivouack,
Yon deep-graved ruts the artillery's track,
So often lost and won;

And close beside, the harden'd mud
Still shews where, fetlock-deep in blood,
The fierce dragoon, through battle's flood,
Dash'd the hot war-horse on.

These spots of excavation tell
The ravage of the bursting shell—
And feel'st thou not the tainted steam,
That reek's against the sultry beam,
From yonder trenched mound?

The pestilential fumes declare
That carnage has replenished there
Her garner-house profound.

Far other harvest-home and feast,
Than claims the boor from scythe released,

On these scorch'd fields were known!
Death hover'd o'er the maddening rout,
And, in the thrilling battle-shout,
Sent for the bloody banquet out
A summons of his own.” pp.13—17.

This extract has the same freedom, spirit, and *naturalness*, which distinguished the former. But the harvest lasts a little too long. It is somewhat unfortunate for Mr. Scott, that, in the application of his border-style to modern fighting, he has been anticipated by an imitator of his own. The poem of Talavera set the example of such application; and with considerable, though perhaps with over-praised, effect. The consequence is, that on this field, the original author himself wears the appearance of a copyist, by having temporarily suffered one of his attendants to precede him in the chase. Several parts of *Waterloo* strike the ear as echoes of *Talavera*; and, among the rest, the metaphor of the harvest,—which, however, is much more amplified by Mr. Scott. Neither poet, indeed, has the credit of perfect originality on the occasion, the metaphor being at least as ancient as the story of Cadmus; but their method of exhibiting it is somewhat characteristic. The following are the lines in *Talavera*:—

“And when the freshening breezes broke
A chasm in the volum'd smoke,
Busy and black was seen to wave
The iron harvest of the field,—
That harvest, which, in slaughter till'd,
Is gather'd in the grave.” 6th ed. p. 21.

After extending a little farther the personification of Death, Mr. Scott thus animatedly describes the tre-

mendous obstinacy with which the battle was contested :—

"Feast on, stern foe of mortal life,
Feast on!—but think not that a strife,
With such promiscuous carnage rife,
Protracted space may last ;
The deadly tug of war at length
Must limits find in human strength,
And cease when these are pass'd.
Vain hope!—that morn's o'erclouded sun
Heard the wild shout of fight begun
Ere he attain'd his height,
And through the war-smoke volumed
high,
Still peals that unremitted cry,
Though now he stoops to night.
For ten long hours of doubt and dread,
Fresh succours from the extended head
Of either hill the contest fed,
Still down the slope they drew,
The charge of columns paused not,
Nor ceased the storm of shell and shot ;
For all that war could do
Of skill and force was proved that day,
And turn'd not yet the doubtful fray
On bloody Waterloo." pp. 18, 19.

In advancing beyond this point, however, we find nothing like a graphical representation of the order or events of the fight. The author paints generally the onsets of the French against certain "serried squares" of the English, and particularly that last dreadful charge, which the happy arrival of the Prussians, and the eagle-gance and prompt resolution of the British commander, converted into a still more dreadful rout. But it may fairly be questioned whether any reader, not already acquainted with the general nature of the battle, would be able to collect it from this account. Here, therefore, a disappointment occurs; for the poet had spread out so clear and minute a map of the scene of action, that it was natural to expect an equally detailed and luminous exhibition of the awful drama which ensued. And, here also, Mr. Scott has lost what to his powers would have been an admirable opportunity. That pencil which sketched the battle of Flodden in characters so exact, so exquisite, so animated, that it almost seem-

ed as if a magnifying-glass would convert the representation into life, would surely have found no mean field for its dexterity in Waterloo. Even the last scene of the engagement the poet describes vaguely; and his description appears liable to this farther and more serious exception, that it by no means attributes that importance to the co-operation of the Prussian army which both historical accuracy and national generosity would dictate.

The truth, however, is, that, at this stage, the poem falls off, and never afterwards effectually recovers itself. Probably, the time which the author had allotted for his composition and his tour, began to narrow faster than he had distinctly apprehended; he was, in consequence, compelled to journey with greater rapidity;—and with this double difficulty of contracted time and increased interruption, no muse could possibly struggle. "Barbs, barbs, alas, how swift ye flew!" To write against time is hard enough; but to write speedily, on a speedy journey, is to write against time and tide at once. Symptoms of haste seem every where discernible in the sequel of the work; as, for instance, the ambiguity in the last of the four following lines :—

"Lightly ye rose that dawning day,
From your cold couch of swamp and clay,
To fill, before the sun was low,
The bed that morning cannot know." p. 39.

It costs some thinking to discover that, by the concluding line is meant "the bed which is never to see a morning dawn."

To the same hurry may be ascribed such verses as the following; which appear little better than the diction of newspaper-eloquence adapted to metre :

"Shall future ages tell this tale
Of inconsistency faint and frail?"

And again, the author thus re-

minds Bonaparte that he had employed some of his leisure hours in reading the Roman history :

"The Roman lore thy leisure lov'd."

The poem offends, however, rather negatively than positively ; from the absence of those pregnant proofs of a master's hand with which it might have been expected to abound. It is remarkable that the effect of hurry on poetic composition, is not only to prevent finish, but to impoverish thought. The former, indeed, constitutes one of its evils : the poet, ever precipitating forwards, is unable to work up his conceptions with due effect, or properly to fuse and polish the precious ores of fancy. But it is a worse misfortune attendant on such a case, that there are scarcely any conceptions to be worked up, scarcely any precious ores to be fused. The reason is, not that fine thoughts require a certain length of time for their growth,—imagination is not a *still*, which produces its sweets by the hour,—but that the want of a feeling of leisure incapacitates the mind for its finer exertions. The pressure of urgent haste, if it does not discompose and distract us, at least suggests ideas of task-work, and diligence, and punctuality ; ideas, admirably proper in every service but that of the Muses. It is not, therefore, *time* which is required, but *leisure*. Were the leisure afforded greater, the time in fact employed might possibly be much less : the author, having an unlimited credit on time, might actually draw to a very small amount.

"To constitute a poet," says Juvenal, "a mind is required, free from anxiety, exempt from every harassing care, in love with shady groves, and delighting to drink at the springs of the Muses." If the principle be thus general, the anxiety of effort, no less than the anxiety of distress, must disqualify men for poetic revelation. *Christ. Observ. No. 167.*

ries, and exclude those lofty visions which haunt only the bower of leisure and the pillow of repose. There are indeed occasional exceptions to the remark ; for the system of the human faculties is very singularly constructed. Cases occur in which the fancy, self-willed as she is, promptly obeys the spur of exigency. A fever of effort is produced, the heat of which throws off noble, and sublime, and original imaginations. But this is not the ordinary rule, and will least answer when a *continued course* of poetic thinking is demanded. The purest and most ethereal associations of the mind are of a nature so capricious, so delicate, so fragile, that their fine threads are not only unable to sustain "the various bustle of resort," but will snap beneath the mere stress of a too-eager mind. In mental operations of some kinds, the rapidity of our progress is, within certain limits, proportionate to the intensity of our voluntary exertion. It is not so in poetry, where unexpected resemblances are to be started, where singular analogies are to be struck out, where fire is to be kindled rather by electric darts than by a regular process. Here, the mind is nearly passive, and must resign herself to the casual suggestions and flashes of her own thoughts. Here, we can only place our faculties (as it were) in a *situation* to be affected, and must then contentedly wait till they are roused into melody by viewless impulses and airy hands. It is with more than poetical reason, therefore, that poets celebrate the propitious effect of silence and solitude on their favourite studies ; and that they seek, in some untroubled atmosphere, for those rich and exquisite forms of ideal beauty, which, like birds of paradise, will fly only in a calm sky.

In application, however, to the present poem, these remarks must not be taken too strongly. Although

the sequel of it is not all that might have been wished, yet rudiments of excellence may be found in various parts of it, and sometimes lines of considerable power. A long address to Bonaparte is not without spirit or vigour; and it contains two images of singular merit, had they only been executed as well as they were conceived. Both these are comprised in the following quotation:—

“ And art thou He of Lodi's bridge,
 Marengo's field, and Wagram's ridge!
 Or is thy soul like mountain-tide,
 That, swell'd by winter storm and shower,
 Rolls down in turbulence of power
 A torrent fierce and wide;
 'Reft of these aids, a rill obscure,
 Shrinking unnoticed, mean, and poor,
 Whose channel shews display'd
 The wrecks of its impetuous course,
 But not one symptom of the force
 By which these wrecks were made!

Spur on thy way!—since now thine ear
 Has brook'd thy veterans' wish to hear,
 Who, as thy flight they eyed,
 Exclaimed,—while tears of anguish came,
 Wrung forth by pride and rage and shame,—
 ‘Oh that he had but died!’
 But yet, to sum this hour of ill,
 Look, ere thou leav'st the fatal hill,
 Back on yon broken ranks—
 Upon whose wild confusion gleams
 The moon, as on the troubled streams
 When rivers break their banks,
 And, to the ruin'd peasant's eye,
 Objects half seen roll swiftly by,
 Down the dread current hurl'd—
 So mingle banner, wain, and gun,
 Where the tumultuous flight rolls on
 Of warriors, who, when morn begun,
 Defied a banded world.” pp. 28—30.

The comparison, which concludes the above extract, of the moon-light rout of an army to the flow of a river which has broken its banks, appears to be original; and, had it been finished as the author *could have* finished it, would surely have furnished one of the most magnificent resemblances in the whole compass of poetry.

The address to the fallen Emperor is contrasted by the following short and spirited apostrophe to his great antagonist:—

“ Thou, too, whose deeds of fame renew'd
 Bankrupt a nation's gratitude,
 To thine own noble heart must owe
 More than the meed she can bestow.
 For not a people's just acclaim,
 Not the full hail of Europe's fame,
 Thy prince's smiles, thy state's decree,
 The ducal rank, the garter'd knee,
 Not these such pure delight afford
 As that, when, hanging up thy sword,
 Well may'st thou think, ‘This honest steel
 Was ever drawn for public weal;
 And, such was rightful Heaven's decree,
 Ne'er sheathed unless with victory!’”

pp. 34, 35.

“The ducal rank,” however, in this address, seems a very prosaic expression. Might it not advantageously be changed into the ducal crown?

One only extract shall be added: it is the short commemoration of the worthies who fell on the British side. The poet is addressing the day of the battle:—

“Thou saw'st in seas of gore expire
 Redoubt'd Picton's soul of fire—
 Saw'st in the mingled carnage lie
 All that of Ponsonby could die—
 De Lancy change Love's bridal-wreath,
 For laurels from the hand of Death—
 Saw'st gallant Miller's failing eye
 Still bent where Albion's banners fly;
 And Cameron, in the shock of steel,
 Die like the offspring of Lochiel;
 And generous Gordon, 'mid the strife,
 Fall while he watch'd his leader's life.”

p. 38.

These lines, the reader may perhaps be aware, have been ridiculed in a public print; and an attempt has been made, by stripping them of their metre, and giving them a prosaic form, to shew that they want the essentials of poetry, and are pure common place. The attempt shew'd rather a common-place critic. The expedient of *transprosing* verse (as Bayes would call it) affords, at the best, but a very doubtful test of its merit. For, independently of the difference which may be made in the delicacy of a thought by the mere collocation of the words in which it is expressed (a difference sometimes

very great,) it should be remembered that a harmonious and inspiring cadence is an important qualification in a poem, and one, of the advantages of which a critic has no right to deprive it. These are sufficient objections to such an attempt, even supposing it fairly made, which it seldom will be by a professed laughter. With respect to the lines themselves that were the subject of it in the present instance,—after the influence produced by the first sound of the mighty or cherished names which they celebrate has expired, an impartial reader will probably still think most of them, if not of a very superior order, yet pleasing and animated. A yet higher commendation seems due to the couplet on De Lancy, which is turned with great elegance and beauty.

It is now time to close. How far the general estimate which we have submitted of the merits of this poem will accord with that formed by the public, we pretend not to conjecture. But, in conclusion, we will venture to offer one criticism on it, which, we should hope, cannot but have occurred to many of its readers. In recording by far the most signal triumph which this country has achieved on shore since the battle of Malplaquet, it is surprising that the poet should not have intermixed his celebration of heroes with some devotional reference to the "Giver of all victory." The vague, parenthetical remark that "rightful Heaven" has always crowned Wellington with success, evidently affords no exception worth mentioning. The victory of Waterloo was one of those singular events which force the idea of over-ruling Deity on the most insensate mind. Reflect for how many hours the destinies of Europe hung in the most trembling poise,—when every single life became invaluable,—when the day seemed balanced with such dreadful

nicety, that a sabre more or less might have turned the scale either way:—think on the gloomy suspense of the last hour before the welcome flashes of the Prussian artillery were descried in the distance:—observe, during this horrid interval, the fast-thinning ranks of our inestimable troops, and the personal danger of their great commander,—when only a narrow square of men protected him from the whole fury of France,—when almost every individual of his gallant staff fell bleeding beside his stirrup:—consider the innumerable circumstances, any one of which might have rendered abortive all that constancy of conduct and prodigality of valour.—a random shot,—an adverse storm,—the mistake of an order,—the bursting of a tumbril,—and the thousand other casualties of battle:—muse on all this, and surely it must be a heart of uncommon mould which is not filled with trembling thankfulness. On such a field, it would scarcely have required the purified vision of a prophet, or the creative eye of a poet, to descry other than human combatants,—to see, what was once beheld in a like dreadful crisis, a super-incumbent orb of "chariots and horses of fire." And, if it be important that instances thus extraordinary of Providential favour should be popularly felt and acknowledged,—if it be desirable that national successes should be made the subjects of national commemoration and doxology,—it must be highly proper and expedient that the *triumphal poetry* (if it may be so called) to which those successes give birth, should contain a recognition of the source from which they have proceeded, and should thus be made to harmonise with the more sacred voice of religious offices. By these means, not only will the sentiment of national gratitude be brought more intimately home to the bosoms of men,

but a more expressive testimony and memorial of that sentiment will be provided ; for, after all, the feelings of a nation will less be sought for in its public acts, which are ordained by authority, than in its popular literature, which lives on opinion and taste.

Would it then be impertinent to express a hope that this omission in the work before us may yet be supplied, and that, in a future edition, the author may interweave with the

deserved praises of his countrymen a tribute of acknowledgment to Heaven? This, at least, is certain, that the charitable objects for which Mr. Scott generally writes will not be the worse promoted for the consecration of his lyre. The work of mercy will not be less blessed, by being also made a work of piety ; nor will "the anointing oil" that heals the sick, be deprived of its efficacy, by being mingled with the incense of religious gratitude.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

IN the Press :—A Critical Dictionary of the Greek Language, translated from the German of Schneider into English, with Additions, by Mr. Nicoll, of Baliol College, Oxford ;—A Dictionary of Session Law, by the Rev. S. Clapham, M. A., Vicar of Christ Church ;—Memoirs of John, Duke of Marlborough, chiefly drawn from his private Correspondence and family Documents preserved at Blenheim, by Archdeacon Coxe ; with portraits, maps, plans, &c. ;—An Account of some Improvements in Domestic Economy, more especially relating to the Means of warming and ventilating Apartments, Culinary Conveniences, &c., by Mr. Sylvester, of Derby ;—An Introduction to Prudence in the Conduct of Affairs of common Life, by Dr. Thomas Fuller ;—Rudiments of the Hebrew Language, with Exercises, and a Key to the Book of Psalms, containing the true Pronunciation, different Significations, and grammatical Analysis of every Word, by J. S. C. F. Frey ;—A volume of Sermons by the late Dr. Scott, Rector of Simonbourn ;—Elementary Fortification, illustrated by 500 Diagrams, by Lieut.-Colonel Pasley ;—A second volume of Sermons by the Rev. Robert Morehead ;—The History of Dublin and its Environs, by W. M. Mason, Esq. ;—Leading Heads of Twenty-seven Sermons preached by Dr. Doddridge, at Northampton, in the year 1749, and never before printed ;—An Illustration of the Liturgy of the Church of England, with a Sketch of the History of the British Church, by the Rev. T. Pruen, of Albourn, Wilts ;—Journal kept during

a captivity of Nine Years in France ; viz. from April, 1805, to May, 1814 ; by Mr. W. Story ;—A new edition, with large additions, of the Rev. S. Burder's *Oriental Customs* ;—under the patronage and at the expense of the East India Company, a Dictionary of the Chinese Language, by the Rev. R. Morison, to be published in parts : specimens to be seen at Messrs. Black, Parry, and Co.'s, Leadenhall-street ;—A volume of Sermons of the Rev. P. Henry, M. A., Father of Matthew Henry, including the last Sermon he preached, and his Funeral Sermon by the Rev. F. Tallents, M. A. ; edited by Mr. J. B. Williams, of Shewsbury.

At Oxford the following persons have been appointed officers of the University for the ensuing year, viz :—Rev. Thomas Lee, D. D. President of Trinity College, Oxford, *Vice-Chancellor* ;—Rev. Whittington Landon, D. D. Provost of Worcester College ; Rev. John Cole, D. D. Rector of Exeter College ; Rev. Frodsham Hodson, D. D. Principal of Brazen Nose College ; and Rev. George William Hall, D. D. Master of Pembroke College, *Vice Chancellors* ; Rev. William Hassall, M. A. of Brazen Nose College, *Pro Proctor* ;—Rev. Ashurst Turner Gilbert, M. A. Fellow of Brazen Nose College ; and Henry Cotton, M. A. Student of Christ Church, *Masters of the Schools*.

At Cambridge the University officers for the year ensuing are : *Proctors*—The Rev. Joseph Shaw, M. A. Christ College ; the Rev. Robert Jefferson, M. A.

Sidney College. *Taxors*—The Rev. Joseph Gibson Whaley, M. A. Peterhouse; the Rev. Thomas Jephson, M. A. St. John's College. *Moderators*—The Rev. Miles Bland, M. A. St. John's College; the Rev. W. French, M. A. Pembroke Hall. *Scrutators*—The Rev. Daniel Cresswell, M. A. Trinity College; the Rev. T. Dickes, M. A. Jesus College. *The Caput*—The Vice-Chancellor.—The Rev. Wm. Chafy, D. D. Sidney, *Divinity*.—The Rev. E. D. Clarke, LL. D. Jesus, *Law*.—Sir J. Pennington, M. D. F. R. S. St. John's, *Physic*.—The Rev. S. B. Vince, M. A. King's, *Sen. Non. Reg.*—The Rev. G. Haggitt, M. A. Christ, *Sen. Reg.*

The University of Cambridge has received from Government, during the last seven years, as a drawback for paper printed within it, the sum of 13,087l. 7s. 6d.; the University of Oxford, the sum of 18,658l. 2s. 6d. The number of Bibles printed at Cambridge, during the last seven years, was 392,000; of New Testaments, 423,000; of Prayer-books, 194,000. At Oxford, the number of Bibles printed, of all kinds, was 460,500; of Testaments, 386,000; of Common Prayer Books, 400,000; of Catechisms, Psalters, &c. 200,000.—What a satisfactory reply does this increased impression of Prayer-books furnish to the moanings of the enemies of the Bible Society!

The Regent's Canal, Mary-le-bone, proceeds rapidly. Workmen have been some time past employed in excavating a basin within a few yards of the Hampstead-road, around which warehouses are to be built, and facilities afforded for landing goods of all sorts. By this arrangement the expense of land carriage, which has hitherto been so great to the villages in that neighbourhood, will be much reduced. Another basin is to be excavated near Pancras, and at various other populous districts on the line of the cut to Limehouse. There are to be several collateral cuts from the main stream to more distant villages.

MENDICITY.

"The minutes of the Evidence taken before a Committee of the House appointed in the last Session, to inquire into the state of Mendicity and Vagrancy in the Metropolis and its Neighbourhood" have been

published, and are deserving of general attention. They establish beyond the possibility of doubt the impolicy, and we may add the inhumanity, of giving money to street-beggars, or to the class of mendicants, who apply by letter or petition, without a thorough investigation of each particular case. In the case of street-beggars, indeed, it may be assumed as an unquestionable fact, however wretched may be their external appearance, that they are impostors, who beg because they are idle and profligate; not because they are perishing from want, but that they may riot in excess and debauchery. This may be best exemplified by a few extracts from the evidence itself.

Joseph Butterworth, Esq.—"I have for several years past taken an active part on the Committee of the Strangers' Friend Society, which has led me to be acquainted with the general state of the poor throughout the metropolis. In the course of my observations I have noticed the condition of many beggars: their cases have been inquired into, and in the general way they have been found to be impostors; and I am persuaded they are the most profligate and idle description of character: I am convinced that very few, if any, honest, industrious, and sober people ever have recourse to begging. In the neighbourhood where I live there is a great resort for beggars: and I have made some inquiries into their condition. There are two public-houses in Church-lane, St. Giles's, whose chief support depends upon beggars; one called The Beggar's Opera, which is the Rose and Crown public-house, and the other the Robin Hood. The number that frequent those houses at various times, are computed to be from two to three hundred. I have been credibly informed, they are divided into companies; and each company is subdivided into what are called walks, and each company has its particular walk: if this walk be considered beneficial, the whole company take it by turns, each person keeping it from half an hour to three or four hours: their receipts at a moderate calculation cannot be less than from three to five shillings a day each person, frequently more. They cannot be supposed to spend less at night than half-a-crown, and they generally pay sixpence for their bed. They are to be found in those houses throughout the day, but in great numbers from eight to nine o'clock in the morning, and late in the evening. It is their custom

to sally out early in the morning; and those who have any money left of the preceding day's earnings, treat the rest with spirits before they begin the operations of the day. I have been informed, that they have a kind of committee to organize the walks to be frequented by each person, and they generally appropriate the best walks to the senior beggars, in rotation. There is an Irishman who pretends to be a sailor, and frequently cuts his legs to excite compassion: he begs shoes, and then sells them: he is a most audacious fellow, and has several times been imprisoned. Another man, half naked, and who generally appears in that condition, has, I am credibly informed, a considerable sum of money in the funds: he is a young man with a long beard, he frequently has flowers in his hand, and limps: he will not act with the gang, but preserves his own independence, and is one of the greatest boxers in St. Giles's. I understand, that after the business of the day is over, they frequent those houses, and partake of the best food they can obtain, and they spend their evenings in a very riotous manner: the food that is given them by benevolent persons they do not eat, but either throw it away or give it to the dogs. Women have been frequently known to assume an appearance of pregnancy, in order to obtain childbed-linen, which in many cases they have done eight or ten times over. I know a sober hackney-coachman, upon whose veracity I can depend, who has frequently conveyed beggars to their lodgings; and formerly, when he plied in St. Giles's, has been called to the houses I before mentioned, to take them from thence, being so intoxicated they could not walk home. A fact lately came under my own observation, of a person in Charles-street, Drury lane, who, with his wife, obtained their living by begging: she lately lay-in: a benevolent neighbour perceiving that she had no bed or bedstead, furnished her with one of each; but he soon found that they were not used. The bedstead was cut up, and made into a rabbit hatch; and the reason assigned by the beggar, was this, that benevolent persons would occasionally visit them, and finding they had neither bed nor bedstead, would be more disposed to give them money, and he wished to appear as mean as possible. The visitors of the Strangers' Friend Society, on the eastern part of the town, report, that they never knew any worthy characters found in the streets begging. I have known several instances

of persons obtaining considerable sums, daily, by begging.—About two months ago some children, in Russell-square, attracted my attention: I inquired particularly into their history, and I found the mother supported by a daughter, a girl about twelve years of age, who also appeared very dirty and offensive: I desired the girl to bring her mother to my house, when I inquired more particularly into the case, and I found the child earned, upon an average, about eighteen pence a day. I inquired of the mother whether the child had any instruction; she said, she had not, and she gave as the reason, that she had no suitable clothes to go to school in: the mother was furnished with money to procure suitable clothing, and the child was sent to the Sunday School in Drury-lane, which she frequented two or three Sundays; but, like many other similar cases, she then absented herself. A boy, aged about fifteen years, was placed by his mother, by the wall near Whitechapel work-house. On application to his mother, entreating her to let him be taken into the work-house, she would not consent, unless they would allow her thirty-six or thirty-eight shillings a week, as she stated that, upon an average, was but a part of his gains. I conceive it in general to be a misapplication of charity, to give to street-beggars: that no plan of relieving the poor is so effectual as that of visiting them at their own habitations; and even then inquiry must be made of their neighbours to know their real characters; as persons in the habit of begging are adepts in the art of imposition. I would beg to state to the Committee, that from much observation I am satisfied that Sunday Schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday Schools for some years past, and I have particularly observed the children, who at first came to the schools dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and report of a great number of teachers, has rapidly improved: I allude to those schools where the teachers are gratuitous, as I find that no persons who are paid do the work half so well as those who do it from motives of real benevolence. A large school which I frequently visit in Drury-lane, which has upwards of 600 children, has produced many instances of great mental and moral improvement amongst the lower classes of

society. At this time there are no less than twenty chimney-sweep boys in that school, who, in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order: I have the names of their masters. Some of the employers of those chimney-sweep boys are so well satisfied with the school, that they will take no child but what shall regularly attend it, as they find it greatly improves their morals and behaviour. In another school in Hindestreet, Mary-le-bone, there are eleven chimney-sweep boys. Some time ago, when I happened to be the visiter for the day, a woman attended to return thanks for the education her daughter had received in Drury-lane School: I inquired whether her child had received any particular benefit by the instruction in the school; she said, she had indeed received much good. And I believe the woman's words were, She should ever have reason to bless God that her child had come to that school; that before her girl attended there, her husband was a profligate, disorderly man, spent most of his time and money at the public house; and she and her daughter were reduced to the most abject poverty, and almost starved: that one Sunday afternoon the father had been swearing very much, and was somewhat in liquor; the girl reproved the father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply, but on the Monday morning his wife was surprised to see him go out and procure food for breakfast; and from that time he became a sober, industrious man. Some weeks afterwards she ventured to ask him the cause of the change of his character; his reply was, that the words of Mary made a strong impression upon his mind, and he was determined to lead a new course of life. This was twelve months prior to the child being taken out of the school, and his character had become thoroughly confirmed and established: he is now a virtuous man, and an excellent husband. She added, that they now had their lodgings well furnished, and that they lived very comfortably; and her dress and appearance fully confirmed her testimony. I have made particular inquiry of a great number of teachers who act gratuitously in Sunday Schools, and they are uniformly of opinion, that Sunday-school instruction has a great tendency to prevent mendicity in the lower classes of society. One fact I beg to mention, of Henry Hai-

dy, who, when admitted a scholar at Drury-lane School, was a common street-beggar; he continued to attend very regularly for about eight years, during which time he discontinued his former degrading habits: on leaving the school, he was rewarded, according to the custom, with a Bible, and obtained a situation at a tobacconist's, to serve behind the counter. His brother was also a scholar; afterwards became a gratuitous teacher in the same school; obtained a situation; and, up to the period of his quitting London, bore an excellent character. The visitors of the Strangers' Friend Society well knew a negro beggar, who, about two years since, used to stand by Messrs Elliott and Robinson's tea-warehouse, near Finsbury-square, who has retired to the West Indies, with a fortune, it was supposed, of about 1,500*l.* obtained by this mode of life."

"From much observation, I am convinced that begging has a direct tendency to degrade the mind, and that when poor people once find they can easily get money by begging, they very seldom afterwards have recourse to habits of industry; and I believe, from the great number of petitions which I have had occasion to examine, many persons are made beggars from the injudicious kindness of real benevolence: and I am also of opinion, the generality of petitions that are carried about are either impositions, or, although begun from motives of charity, they are frequently carried on for the purposes of idleness and profligacy. I conceive (and this observation is founded on long experience) the best method of affording relief in cases of real distress, is for benevolent persons to make private collections themselves, and to bestow the produce upon worthy objects, but not to give them petitions to carry about, as it only teaches them the art of begging, which they seldom forget when once acquired; I have often had petitions of three and four years old, with real signatures, and those petitions three and four times over.—I would also add, that there are many persons who live by writing letters and petitions: a man in Rose street, Long Acre, gets his living entirely by that employment; he is nevertheless so idle, that he frequently will not write letters when applied for, and the money brought to be paid to him at the time. There is also another person in the Broadway, Westminster, who gets his livelihood in the same manner—I happened last night to see a girl in the street, of the name of Cafe,

aged twelve, whose case I mentioned yesterday. She informed me she had been six years engaged in begging for her mother; that on some days she gets three and four shillings, and often gets, to use her own expression, a silver sixpence or a shilling, besides copper; that on Christmas-day last, she earned four shillings and sixpence; that she usually gets about eighteen-pence a day, the very common days a shilling; that all the money she earns is spent at night; and notwithstanding what was lately given to her mother, she has no clothes to attend the Sunday School. The mother pretends to make soldiers' clothes: I called upon the mother; she was so offensive from drinking spirits, I could scarcely stand near her."

(To be continued.)

RUSSIA.

Count Nicolas Romanzow, a public-

spirited Russian nobleman, has at his own expense built and equipped a ship for a new voyage of discovery. This vessel sailed from Cronstadt on the 31st of July last, and has since touched at Plymouth on her way out. She is called the Rurik, carries the Russian military flag, and is commanded by Captain Kotzebue (son to the celebrated author of that name) a lieutenant in the Russian Navy, and who has already sailed round the world in the *Nadeshda*, Captain Krusenstern. Dr. Eschholz of the University of Dorpat; M. Chamisso, the naturalist from Berlin; the Danish naturalist, Wormskild; and the Russian painter, Choris, accompany the expedition. The expedition will visit in the South Seas those places which have not been as yet sufficiently examined; will coast along the inner shores of America to Behring's Straits, and return by the Straits of Torres, to the Cape of Good Hope.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon on the Peace; by James Rudge, M. A. F. R. S. dedicated, by permission, to the Earl of Liverpool, K. G. 1s. 6d.

Three Sermons on Important Subjects; by James Rudge, M. A. F. R. S. 1s. 6d. each.

Discourses on the Apocalypse; by the Rev. Andrew Fuller. 8vo. 10s. 6d.

MISCELLANEOUS.

A Treatise on the Nature, Economy, and Practical Management of Bees; by Robert Huish, Member of the Imperial Apiarian Society at Vienna, &c. &c. 12s.

The History and Illustration of Salisbury Cathedral, constituting a Portion of the Cathedral Antiquities of England; by John Britton, F. S. A. No. V. 12s.

General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order; by John Aikin, M. D. Vol. X. 1l. 11s. 6s.

A Biographical Memoir of the late Sir Peter Parker, Bart. 4to. 12s.

A Delineation of the Strata of England

and Wales, with Part of Scotland; exhibiting the Collieries and Mines, the Marshes and Fen Lands originally overflowed by the sea, and the varieties of soil according to the variations in the sub-strata, illustrated by the most descriptive names of places and of local districts: shewing also the canals and rivers, sites of parks and principal seats of the nobility and gentry, the opposite coast of France, and the lines of strata neatly coloured; by Wm. Smith. 5l. 5s.

The Important Results of an elaborate Investigation into the Mysterious Case of Elizabeth Fenning, being a Detail of extraordinary Facts discovered since her Execution, including the Official Report of her singular Trial; by John Watkins, LL. D. 8vo. 6s. 6d.

Hints from a Mother to her Daughter; by Anna Williams. 12mo. 4s.

Friendly Labours; by — Peacock. 2 vols. 12mo. 9s.

The Paris Spectator, or l'Hermite de la Chaussée-d'Antin; containing Observations upon Parisian Manners and Customs at the Commencement of the Nineteenth Century; translated from the French, by William Jerdan. 3 vols. 12mo. 18s.

The New Annual Register, or General

Repository of History, Politics, and Literature, for the Year 1814. 1*l*.

A new and copious English and Gaelic Vocabulary, with the different Parts of Speech, in Alphabetical Order; by P. Macfarlane. 7*s* 6*d*.

East-India Register for 1815. 7*s* 6*d*.

A Catalogue of Books in various Languages and Classes of Literature; including

one thousand Articles, ancient, curious, and rare; by James Rusher, Reading. 2*s*. 6*d*.

Boyce's Belgian Traveller. 18*mo*. 8*s*.

Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean: performed by Order of the Government of the United States in the Years 1804, 1805, and 1806; by Capts. Lewis and Clarke. 3*vols*. 8*vo*. 2*l*. 2*s*.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE have never been insensible to the services of those distinguished individuals who have undertaken the public vindication of the British and Foreign Bible Society from the calumnies with which it has been assailed; neither have we been backward in expressing our gratitude. They have done much to frustrate the efforts of bigotry and prejudice, and to secure the free circulation of the Word of Life in this and every land. We have, nevertheless, always felt that the most powerful plea in favour of this Society, a plea which speaks directly and forcibly to the heart, and leaves far behind the slow and more laboured deductions of argumentation, is the simple tale of its beneficence: Thus and thus has the Society done. "One thing I know," may the weakest of its friends reply to the most subtle reasoning of its most powerful adversaries—"One thing I know, that it has done, and is doing incalculable good; and is a mighty instrument in the hand of the Almighty for spreading the knowledge of his will. I should not dare to oppose such a Society, being as sure as facts can make me that I should be opposing the work of God. Even in not supporting such a Society, shall I be entirely guiltless?" The assailants of the British and Foreign Bible Society, therefore, may be assured that, however goodly may be their array of abstract reasoning, and prospective apprehension, and solemn warning, and episcopal denunciation—however keen their satire, and however loud their anathemas—they will find all their opposing efforts vain, unless they can disprove the facts on which chiefly the Society founds its claims to the cordial support of every real friend of God and man; unless they can prove that it does

Christ. Observ. No. 167.

not circulate to an extent unknown before the life-giving Gospel of Jesus Christ amongst all nations, and kindred, and people, and tongues; unless it can prove either that it has not distributed upwards of fifteen hundred thousand copies of the Scriptures in little more than ten years, or that by this distribution it has done evil, and not good; unless, in short, it can prove that the light of Heaven is darkness. On this account, we hail with satisfaction every fresh record of the progress of this mighty institution, and eagerly embrace the opportunity of giving it publicity.—These observations suggested themselves to our minds as we perused a sheet of "Extracts from the Correspondence of the British and Foreign Bible Society since the publication of the Eleventh Report," which has recently reached us, and the substance of which we have much pleasure in laying before our readers.

1. The first article is a letter of thanks from the Sheriff of a district in Iceland (the North Pole itself is not safe from the penetrating influence of this Society,) in the name of "the whole population of the district," for the Icelandic Scriptures sent there in the summer of 1814. The letter was officially communicated through the Bishop of the island.

2. A letter from the Rev. J. Patersoh, dated St Petersburg, April 24, 1815, assures the Committee, that the 200*l*. allowed by them for distributing Swedish Bibles among the Swedish inhabitants of Finland, had produced the happiest effect in awakening a desire for the Scriptures, and that he hoped, ere long, every Swedish family in Finland would be furnished with a Bible.

5 F

The demand for the Finnish Testament he states to be so great in the government of St. Petersburg, that the whole edition was already nearly exhausted. "The inhabitants have been famishing for want of the word of life, and now they are almost insatiable." The emperor has given the Bible Society the privilege of sending all letters and packages by post free of expense, so that even Bibles may now be sent to the remotest parts of the empire with ease and without cost.—The most important part of Mr. Paterson's communication respects a Pastoral Letter addressed by the Roman Catholic Metropolitan, his eminence Stanislaus Sistrnevitch Bogush, Archbishop of Mogileff, to his flock, and which has been published in the gazette, recommending to them the reading of the Scriptures. His letter commences with an extract from the decrees of the Council of Trent, in which it is declared that the Gospel, as contained in the Bible, is the source of all saving truth and pure morality, and that those are cut off from the society of the church who do not receive as holy and canonical the books of the holy Scriptures of the Old and New Testament. In conformity with this decree the Metropolitan states, that in the year 1778 the late Pope Pius VI. had prefaced an Italian version of the Bible with an introductory epistle, explaining the necessity of reading the holy Scriptures, which contains the following words:—

"At a time when a vast number of bad books are published, which most grossly attack the Christian religion, and which are circulated even among the unlearned, to the certain destruction of souls, you judged exceedingly well, beloved son in Christ, to translate the Bible into your native language, intelligible to the people. By the printing and publishing of it, Christians will be excited to read it: you have, therefore, opened the most abundant sources, out of which they can draw pure doctrine and morality, to cleanse them from error, which is so widely disseminated in this corrupt age," &c.

The Metropolitan then proceeds as follows:

"A Bible Society has been established in St. Petersburg, under the presidency of his excellency Prince Alexander Galitzin, minister for foreign confessions. The Soci-

ety prints the Bible in all the languages spoken in the Russian empire. At present, it is also engaged in printing an edition of the New Testament in the Polish tongue, according to the Vulgate version, under my superintendence, the press being corrected by the Jesuit fathers. After this edition is finished, the Old Testament will be printed also. The New Testament is likewise publishing in the Samogitian language, by the Bishop of Samogitia.* His imperial majesty has been pleased to grant encouragement to this vast undertaking. Liberal subscriptions are made for its support by the rich, and many thousand kopecks are laid together by the poor, and sent in to promote its grand object. For this money, Bibles and New Testaments are sent to different quarters, and sold at a low price, and given to the poor gratis. In different governments of the empire, Auxiliary Societies are forming by friends to this cause, of different confessions, for the purpose of collecting subscriptions, and transmitting them to the Society in St. Petersburg, in order to receive Bibles for sale and distribution. The progress of this general undertaking, by European Christians, may be seen in the public gazettes. But I, by this epistle, give intimation to my flock, concerning the Bible Institution in Russia, and conclude with the following words of St. Paul: *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

"Given in St. Petersburg, December 14, 1814"

3. A letter from the Rev. R. Pinkerton, dated St. Petersburg, June 5, 1815, contains a report of the establishment of an Auxiliary Bible Society in the sea-port town of Theodosia, in the Crimea. The following is an extract from this report:—

"It appears from the plan of the Russian Bible Society, that its primary object is to furnish the nations of the Russian empire with the Bible in their different languages, and in particular to afford our own Russian Bible to all at a low price, and to the poor without money. We are not from hence to conclude, however, that it is not per-

* The British and Foreign Bible Society has granted to the Russian Bible Society 250*l.* in aid of printing and circulating the Samogitian Scriptures.

mitted, or that it is inconsistent with the aim of the Bible Society, to bestow the gift of this *daily bread*, containing eternal life, on the nations beyond the borders of the empire. On the contrary, the Russian Bible Society, during the short period of its existence, has already shewn, in its intercourse with the British and Foreign Bible Society, as stated in its Report of 1813, the universality of its spirit of Christian love, and its desire to put the Word of God into the hands of those who are without the boundaries of the empire.

“As the town of Theodosia is inhabited chiefly by foreigners of different religious persuasions, it will be necessary to inform them, that the spirit and rules of the Russian Bible Society do not prevent it from sending the holy Scriptures to their friends beyond the borders of Russia. The Bible Society has limited the object of its undertaking to the distribution of the holy Scriptures in different languages, *without note or comment*. The object, in its simplicity, is exalted, and worthy of the spirit of the Gospel.

“The Theodosian Branch Bible Society will strive to distribute the Word of God among unbelievers, having before it a vast field.—first in the peninsula of the Crimea, and secondly in the neighbouring countries of Caucasus and Anatolia.—for making known the Gospel to all nations who still remain in Heathen or Mohammedan darkness. But without exactly fixing the extent of the sphere of its operations, it is easy to observe, that it will comprehend particularly the countries lying on the shores of the Black Sea. Abhazia, Mingrellia, and Anatolia, being in the closest commercial connexion with Theodosia, present a wide field for the Bible Society proposed to be in that city.

“It is well known, that in former times the Abhazi were enlightened by the faith of Christ, and belonged to the Greek communion, possessed their own bishops, and were reckoned to the *Eparché* of Alanie, the seat of which see was Theodosia, and afterwards Phanagoria. After the fall of the Greek empire, however, the nation of the Abhazi, like the Circassians, being deprived of preachers, and not possessing a written language, returned to their heathenish customs, and at length many of them embraced the Mohammedan religion. Surely, it is possible to enliven the remem-

brance of extinguished faith, by causing the rays of the Gospel light again to shine upon it.

“The inhabitants of Mingrellia have been more fortunate than their neighbours, the Abhazi. They have preserved the faith of their fathers in the midst of the heavy yoke of bondage which has lain upon their country for several centuries; and, notwithstanding the persecutions of cruel Mohammedans, they still continue to hold the Christian faith according to the Greek Confession, and perform their religious services in the Georgian language. If the poverty of the inhabitants, the ignorance of the clergy, and the strong hold of national customs, have hitherto prevented the better organization of the Mingrellian Church, which remains without pastors, and almost desolate; yet now, when this country is joined to the Russian empire, we may surely expect that some help will be given, particularly from the exertions of the Bible Society, provided it were only possible to find means for printing the holy Scriptures in the Georgian language, for distribution in Mingrellia, where church books are very scarce and very dear.* From what has been here stated, it is evident, that the spiritual wants of the inhabitants of Mingrellia are excessive, and demand immediate attention. It is also well known, that the same scarcity of the Scriptures exists in Imeretta, and even in Georgia itself.”

“After Mingrellia, the next in order is Guria, or Gurial, a small state inhabited by Christians belonging to the Greek Church. They speak the same language as the Mingrellians, and their state is the very same, in regard to Christian organization; that is, they are denominated Christians, though almost strangers, not only to Christian civilization, but even to the external form of it.

“At length, the coast of Anatolia presents itself to view, extensive, and well peopled mostly by Greeks and Armenians, who compose the labouring, or what is there styled the *black*, part of the community. The lot of these Christians, yet our

* “At the time when this idea came into the mind of the writer, his desire was already begun to be accomplished by the efforts of the Committee of the Russian Bible Society.”

brethren, sunk in ignorance and poverty, under the iron rod of Turkish dominion, surely merits our compassion. Poverty, produced by oppression, has deeply rooted ignorance among them, and this has at length begotten indifference to the knowledge of the Word of God. These poor people are reduced so far, that they have forgotten their native tongues, and now pray to God in the Turkish language. There are still Greek and Armenian churches among them, in which divine service is performed; but this is done in a very unedifying way, which may easily be conceived, when it is known, that even the priests themselves have but a very small knowledge of letters. Certainly, God is not confined to magnificent temples, and a splendid ritual of worship, but accepts for a prayer every sigh which ascends from the bottom of the heart; yet such deformity in his service, humanly speaking, appears to be a dishonouring of his glory, and ought to touch the brotherly love of every Christian, and powerfully rouse compassion for the unfortunate lot of the Greek and Armenian inhabitants of Anatolia, who are deprived of every means of extricating themselves out of their present lamentable condition. To furnish them with the holy Scriptures in the Greek, Armenian, and Turkish languages, is the only aid which the Bible Society can afford them. Thereby you will pour into their sorrowful souls the sweet consolations of the Gospel, and strengthen their patience to bear up under the temporary evils of the present life, with the hope of blessedness in the world to come; for their only hope at present is in the Divine blessing, sent down upon suffering humanity, by means of Bible Societies.

"The Theodosian Branch Society will take upon itself the sacred obligations of promoting these views, having numerous facilities by the central commercial intercourse which the port of Theodosia has with Abhazia, Mingrellia, and Anatolia. From these short remarks, it is easy to observe, how important and extensive the field is, which presents itself to the zeal and activity of the Members of the Theodosian Auxiliary Bible Society. Success, and further extended views, depend upon God. He, by his omnipotent goodness, will direct all for the best, and will make even impossibilities possible to contrite spirits, that hunger after his righteousness.

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Mr. Pinkerton adds:—"I rejoice to say, that our Committee have unanimously resolved to give every encouragement to promote the final establishment of the Theodosian Bible Society, and to relieve the spiritual necessities of the poor Abhazi, Mingrellians, and Anatolians, so affectingly described in the above statement; and also, without loss of time, to send off a quantity of Greek and Armenian New Testaments, so that no time be lost in transmitting the treasures of the Gospel with the first merchant vessels which leave the port of Theodosia for the shores of Mingrellia and Anatolia. I leave you, my dear friend, to make your own observations on this wonderful opening of Divine Providence, to rekindle the Christian flame among the churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the Cross. For my part, I confess, that no communication, ever laid before the Committee of the Russian Bible Society, afforded me more pleasure, and, in my opinion, promised such fair opening to the Word of God into the Turkish empire, where so many hundred thousands of Christians alone are destitute of it. O that the Turkish Bible were ready for distribution! Pray use every means to carry it on in Berlin with speed. There is great encouragement at present to put the Word of God into the hands of Mohammedans. As a proof of their strong prejudice against Christianity having abated, I shall instance two pleasing incidents. The other day, I met with a Tartar prince, arrived a few days ago from the Crimea, who is a major-general in the Russian service, and is about to march for the frontiers at the head of four regiments of Tartar cossacks, belonging to that peninsula. I made inquiries of him respecting the character of the Mufti of the Crimea, who subscribes 50 rubles annually to the Bible Society, and is at the head of upwards of 10,000 Mohammedan priests. The General said, that the Mufti was an enlightened man; that he recommended to the priests to read the Tartar New Testament; that he had granted permission to himself, for he is still a Mussulman, and the other Tartars under his command, to wear the crosses of distinction conferred by his imperial majesty for acts of valour; and lastly, that he teaches them, that religion does not consist in meat and drink.

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And this for all the succeeding generations, of a population consisting of so many millions of souls!

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CHURCH MISSIONARY SOCIETY.

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The Annual Report made to this Society on the 2d of May last has been some time before the public, and we have regretted that it has not been in our power sooner to notice its contents. It is preceded by a

sermon preached on that day by the Rev. T. T. Vaughan, M. A., Vicar of St. Mary's and All Saints, in Leicester, from 1 John v. 11, 12. The general doctrine which the preacher endeavours to establish, is that "the reception of Christianity is essential to salvation." If then, the heathen "without Christ, having no hope, cannot be saved;" if there be none other name under heaven given amongst men which can avail to this end, "let us rejoice that there are so many different communities even in our own country pursuing separate and combined efforts in this great work. Let us give to each our right hand of fellowship, our good wishes, congratulations and prayers. Let us see whether we cannot make our own labours more abundant and more successful." Give your alms to-day, under the awakening conviction, "that thus only shall the heathen come to God! Look at the world—it is not only a world which lieth in wickedness, but a world in convulsions; a world groaning and travailing in pain together, till all the kingdoms of the earth become the kingdoms of the Lord and of his Christ. The decree, long since gone forth, seems now to be on the eve of its accomplishment! *Jerusalem shall be built: the foundations of the temple shall be laid.*

"Our favoured island and its dependencies have an exalted share in the vast enterprise. In is remarkable, that, whether a faithless and ambitious Conqueror, or the meek successor of St. Louis, fill the throne, Britain, it seems, is to be the model of the new frame of things: our polity is to be their polity, so far as a dissimilar national character and state of things can bear it. True religion, too, is on the increase here, and makes known her march by sounding her trumpet in many excellent institutions, by which her combined cause is to triumph. Her sons and her daughters die, and thus prove themselves to be no better than their fathers; but other sons and daughters rise up, and are *baptized for the dead*. We lose our Venn, to model; our Cecil, to paint; our Robinson, to enforce; our Buchanan, to explore; our Thornton—son worthy of thy father!—to counsel and support: but we have a veteran pioneer or two, still left to lead the way: we have still inventive genius to plan; we have still laborious industry to prosecute: we have nobles and senators to plead; we have citizens to enrich, and soldiers to pray for us. What are all

these, but so many encouragements to go on with our work, *looking to ourselves that we lose not those things which we have wrought, but that we receive a full reward.*

"I beseech you, therefore, brethren, by the mercies and by the judgments of God; by dawning hopes and by revived terrors; by the ashes of your dead friends, and by the spirit of the dead which breathes in the living; by the groans of perishing heathens, and by the joys of heaven-born, laborious, consistent Christians; by the pains of hell, and by the glories of heaven; come, lengthen the cords, and strengthen the stakes of your tent—come, bring the gold, the silver, and the stones, which are to form the gates, the walls, and the battlements of the last city to be built—come, enlarge the commission of your angel, and bid him fly with his everlasting Gospel to every nation, and kindred, and tongue, and people—to preach unto all them that dwell on the earth, *from the river to the sea, and from the flood to the world's end.*"

The following is an abstract of the Report:—

The pecuniary resources of the Society have been greatly augmented. For twelve years its income was 2000l. The 13th year it was 3000l. The 14th year yielded 11,000l. Its amount during the past year has exceeded 16,000l. Considerably more than the half of this sum has arisen from the efforts of Auxiliary Associations. Since the last Report, many fresh Associations have been added to the former list; among the rest, an Hibernian Auxiliary Society, of which an account was given in our Number for April, with various associations dependant upon it, has been instituted. Extensive associations have also been formed for Hull and the East Riding of Yorkshire, for Plymouth, for Birmingham and its vicinity, for the town and county of Bedford, for Manchester and Salford, for the town and county of Derby, for York, Newcastle on Tyne, Lancaster, and other places. This enlargement of its funds, and increase of auxiliary institutions, we may justly regard as the indication of an enlightened conviction of the duty of all Christians to contribute their utmost to this work of mercy; the evidence of a growing sense of gratitude to Christ, and of compassion for the perishing souls of men.

The Committee advert with peculiar satisfaction to the share which is now borne in works of Christian benevolence by the labouring classes and the young, and to the benign effect of this participation on their minds. From this source many thousand pounds have been added to the Society's fund during the past year; and it is obvious that the minute contributions of the great mass of the people will prove the most effectual and unfailing support of the efforts of charity. But they have to record, also, particular instances of extraordinary munificence. An anonymous lady has presented 800*l.* to the Society. A respectable but plain countryman, and his sister, lately paid to the secretary a benefaction of 300*l.*; and in reply to an expression of surprise, observed, "God, sir, has put it into our power, and he has also given us the will."

The exertions of the Society have kept pace with the increase of its resources.

In Western Africa and in New Zealand, they are attempting at once to civilize and to evangelize. "In the endeavour to evangelize a nation wholly or partially civilized, the expense is better known and more definite; and it is comparatively small. But, where the first rudiments of letters are to be made known; where the language of the natives is first to be fixed, and then taught to themselves; where the very children who receive Christian instruction, must be fed and clothed; where even the simple arts of life must be made known or improved; where the servant of God not only can derive little toward his own support from all around him, but must maintain the character of a liberal benefactor—it is obvious that the expense of such efforts must be large, fluctuating, and indefinite. But shall these forlorn heathen be, therefore, abandoned? Shall injured Africa plead in vain? Shall that noble race of half a million of men, who inhabit the New Zealand islands, be left to the wanton cruelty of men who disgrace the British name?"—One very important part of the Society's plans is the establishment of Christian Institutions, under the protection of British authority, in the most favourable stations for diffusing the light of truth among the heathen. In these institutions, it is proposed that provision shall be made for training up the native youth in the knowledge of agriculture and the simple arts, and for qualifying some of them to

become teachers of their countrymen, and others, if it shall please God, preachers of the Gospel. These Institutions will serve as points of support to the exertions of the Society in their respective quarters: they may be rendered the asylums of its widows and orphans; and they will become, in various ways, a source of beneficent influence over the surrounding tribes. Such an institution is about to be established within the Colony of Sierra Leone. It is proposed to receive into this institution the multitudes of African children, who are liberated from smuggling slave vessels. A very laudable regard has been paid to education in the Colony, and exertions are now making in this respect; but the rapid accession to the number of these destitute children, by the liberation of them from slave smugglers, and the large increase which may yet be expected from the same source, demand more energetic and systematic efforts to rescue them from ignorance, and to train them up in the knowledge of Christianity, and of such occupations as may benefit themselves and their country. On whom does this office of Christian charity so naturally devolve, as on the Church Missionary Society?

A grant of land having been made to the Society by Government, the way is prepared for an establishment adapted to carry these plans into execution. There a school-house will be erected, for 1200 or 1500 children; with a church or chapel, and suitable accommodations for the children, for a master and mistress, and a missionary and his family; all in a plain and substantial style. The Society's printing press may also be there established, at which the Scriptures in the languages of Western Africa, with various elementary books, may be printed. This proposal has been laid before his Majesty's Ministers, who have very liberally promised to assist the design, and to place all the liberated children under the Society's care. The prayer also of a memorial to Government, on the erection of a church at Sierra Leone, and the augmentation of the Chaplain's salary, from the Committee, and from that zealous and unwearied friend of Africa, Governor Maxwell, has been readily granted.

The Committee have great pleasure in stating the success of the plan proposed in the last Report, of taking under the Society's protection such African children as

might be named by persons in this country, willing to contribute five pounds per annum for the support of each child. The names of more than a hundred children have been received, and upwards of 500*l.* is annually paid to the Society for the benevolent purpose of their maintenance and education in Africa. Charitable persons, who feel for Africa, cannot apply to a nobler purpose an annual benefaction of five pounds, than in the support and Christian education of a little African pensioner, to be succeeded by another when the instruction of one may have been completed.

The West-African Mission has, however, to contend with peculiar difficulties. The habits and supposed interests of the native chiefs, lead them to suspicion and jealousy of the motives of the Society and its Missionaries; and these feelings have been cherished by men who live on the misery of Africa. The adherents of the slave trade have persisted in calumniating them as spies and informers; and the efforts of his Majesty's Government at Sierra Leone, for the eradication of this commerce, have been revenged on the Society's establishments. One of the houses in the Bashia settlement has been burnt; and the school-house in the Canoffee settlement burst into flames, in the dead of night, while the children were asleep; but they were alarmed in sufficient time to escape. In short, the Society's Missionaries on this coast are called to encounter difficulties from the climate, from the habits of the natives, and from the machinations of bad men, which seem unequalled in any other part of the great missionary field. One of the laymen and one of the females had died since the last Report, and the Missionaries generally had suffered much from illness. In dependence on Divine aid, the Committee, however, determined to continue, in the face of difficulties, its efforts for the good of Africa. Seven persons connected with the Society have lately been sent out to strengthen the Mission.

The attempts of the Society in Africa are unavoidably attended with a great expenditure. In the state of insecurity under which the settlements have hitherto laboured, little or nothing could be done by them toward their own support. When the total destruction of the slave trade shall give security to the plans of the Society, there is reason to hope, that, by the

produce of the soil, its settlements may be brought, in a great measure at least, to support themselves.

Mr. Butscher has accepted the office of Chaplain to the Colony, by permission of the Committee, and will probably occupy that station until a suitable English Chaplain shall be found.

In India, the Society's labours appear to have been very eminently successful. In the former Numbers of our work, we have already alluded to the efforts of the Society, to extend the benefits of instruction among the native youth, on the plan suggested by the late Dr. John; and we have detailed largely the interesting and beneficial results of its mission at Agra. The unlooked-for success which has crowned the labours of the Society in this extensive field of service has opened new prospects and plans of usefulness. A proposal has been transmitted to the Corresponding Committee at Calcutta, for founding an extensive institution in the neighbourhood of that city, for the education of native youth; and in the mean time an annual sum of 1500*l.* has been placed at the disposal of that Committee. The mission at Agra commenced in March, 1813. Before the close of that year, 41 adults and 14 children had been baptized into the faith of Christ, all of whom continued to walk in the truth. But the effect of the Society's labours are of a still wider extent. A growing attention is excited on the part of resident Europeans to the wants of the natives. Schools are formed by individuals for the instruction of children. Copies of the Scriptures are circulated, which excite reflection and inquiry. Christian truth gradually diffuses itself; and the fabric of idolatry seems to totter more and more. Even the native poets begin to make the popular superstitions the subject of their satirical effusions.

Mr. Martyn's Hindoostanee New Testament in the Persian character has been completed, and is in extensive circulation.

The principal parts of the Liturgy have been translated, by Mr. Corrie, into Hindoostanee, and an edition printed for the use of the native congregations. The Liturgy is peculiarly adapted to the habits and state of feeling of many among the converts, and the Committee trust that they shall ere long witness the

wide diffusion of our apostolical formularies in the most popular languages of India. The Rev. Messrs. Schnarré and Rhenius have arrived at Madras. About 500 persons were on board their ship, and they had maintained Divine Service when circumstances admitted. They were received with Christian cordiality by the Rev. M. Thompson, chaplain of the Company. Here they were met by the afflicting intelligence of the death of Dr. John; and with the news, still more afflicting to them, of the decease of the Rev. Mr. Jacobi, with whom they were personally acquainted. Mr. Caemmerer, who has become, by the death of Dr. John, Senior of the Royal Danish Mission at Tranquebar, inviting them to proceed to Tranquebar, they left Madras on the 20th of July; Mr. Thompson having, with great kindness and care, provided for their convenience and comfort.

They reached this place on the 28th of July, and were very kindly received by Mr. Caemmerer and his coadjutor Mr. Schreivogel, and there, in the mean time, they are diligently employed in the acquisition of the Tamul language, for which Tranquebar affords the very best opportunities.

The school establishments of the late Dr. John were preserved from dissolution by the timely application of the Society's funds, and have been since supported and extended by an allowance of about 180*l.* per annum. The number of children in these establishments amounted, on the 1st of June, 1814, to 863.

The Society's missionaries are already rendering good service in the inspection of the English schools; and will extend their care to the Tamul establishments, as their knowledge of that tongue shall increase.

In the island of CEYLON, Government have pursued the wise and liberal policy of inviting and encouraging the efforts of Missionary Societies, to diffuse the light of Divine truth among the Mohammedan and Pagan inhabitants. Three of the Society's missionaries have proceeded to this island, with the view of fixing themselves there or on the adjoining continent, as may be deemed on their arrival to be most expedient.

The projected mission to NEW ZEALAND engages the unwearied attention of the Rev. Mr. Marsden, the principal chaplain of New South Wales; and the sum of Christ. Observ. No. 167.

500*l.* per annum has been assigned by the Society for its promotion.

Mr. Marsden had purchased the brig *Active*, of 110 tons; and two of the Society's missionaries, Mr. Kendall and Mr. Hall, visited New Zealand in her, and brought back some chiefs and others, who, after passing some time with Mr. Marsden, were to return, accompanied by him, to New Zealand.

On this subject Mr. Marsden thus writes:—

“Parramatta, Sept. 20, 1814.

“The chiefs coming over to Port Jackson will, I trust, lay a firm foundation for the work of the Mission, and secure the comfort and safety of those who may be employed therein. Were I young and free, I should offer myself to this work. It would be my delight and my joy.

“The chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brick-making, and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture.

“With respect to religion, I talk to them of the institution of the Sabbath-day by God himself; and they see it observed by us with particular attention. They see the prisoners mustered on Sunday mornings, their names called over, and then marched to church. They see the soldiers and officers marched to church likewise; and most of the people of the town of Parramatta.

“As I have many complaints to settle as a magistrate, they frequently attend; when I explain to them, afterward, the different crimes that each has committed, and what sentence is passed upon them—some men confined for one moon, and some for more, in prison, according to their crimes.

“With respect to agriculture, they visit different farms, observe the plough at

work, some men with the hoe, some threshing, &c. &c. They tell me, that, when they return, they shall sit up whole nights, telling their people what they have seen; and that their men will stop their ears with their fingers: 'We have heard enough,' they will say, 'of your incredible accounts, and we will hear no more: they cannot be true.'

"I am fully convinced that the chiefs, and particularly Duaterra, and Shunghee who commands seventeen districts, will apply all their strength to agriculture, if they can obtain hoes and axes.

"I think no society was ever engaged in a greater work than the Church Missionary Society is in this. The ground is wholly occupied by the prince of darkness; and many and powerful difficulties will, no doubt, one way or another, spring up to oppose this great work. But *the Lord is King amongst the Heathen*, and will, I have no doubt, establish his throne there."

A Society has been established in New South Wales, for affording protection to the natives of the South Sea Islands against the oppressions of Europeans, and for the advancement of their civilization and their instruction in the principles of Christianity. This institution owes its existence to the deep interest which Mr. Marsden has long felt in the improvement and conversion of the islanders of the South Seas. The Governor is patron; the Lieutenant-governor, president: the Deputy-Commissionary-general is appointed treasurer; and Mr. Marsden, secretary. This philanthropic society cannot fail, by due exertions, to rescue the British name from the opprobrium to which it has been too often exposed in those seas, and to facilitate the efforts of Christian societies to diffuse the blessings of the Gospel throughout their shores.

The committee have been desirous of contributing to the translation and circulation of the Scriptures in the languages of Africa and the East. The translation of the New Testament into two African languages, Susoo and Bullom, has been begun. The Committee are endeavouring also to add the Old Testament in Hindoostanee and Persian to the New Testament already translated into these languages by Mr. Martyn. A translation of the Scriptures into Arabic is also proceeding at Calcutta. The Liturgy, as has been already mentioned, has been translated into Hindoostanee,

and the greater part of it into Persian. Tracts in several languages are also preparing, with a view to circulation in Africa, in India, and in the Levant.

Besides the missionaries already sent out, four German students are under a course of preparatory instruction, and no less than nine English students are preparing for holy orders, and three laymen with their wives to act as teachers of schools. The Committee, however, renew their call on the younger part of the English Clergy to consider the spiritual wants of the heathen world, and to rival the zeal of those holy men who have already devoted themselves to this blessed work. We desire cordially to second the call.

BAPTIST MISSION IN INDIA.

(Concluded from p. 704.)

V. The mission at SURAT is as yet in its infancy. The missionary C. C. Aratoon, is employed in translating the Scriptures into the Gujuratee language, and in conversing with the Mussulmans, Armenians, Parsees, Jews, Hindoos, Portuguese, &c. who resort thither, and in distributing copies of the Scriptures among them.

VI. At *Columbo*, in the island of CEYLON, Mr. Chater is labouring to acquire the Cingalese and Portuguese languages, and in the mean time preaches in English to as many as choose to attend, and attends also to the instruction of youth.

VII. Two Missionaries, Mr. F. Carey and Mr. Judson, are stationed at *Rangoon*, in BURMAH, and continue to receive the countenance and protection of his Burman majesty. The only thing which occurs in the account of this mission worthy of remark, is the extraordinary frequency of crime, and the still more extraordinary and revolting severity of the punishments inflicted for these crimes. Human ingenuity seems to be exhausted in contriving more exquisite modes of torture to punish criminals, and deter others from their practices; but the only effect of these tortures (the very mention of which is sufficient to harrow up the soul of the English reader) seems to be, to produce a savage ferocity of character, delighting in blood, and indifferent to life; and thus to multiply crimes rather than to diminish them. What a striking illustration do the facts here brought before us furnish of the justice of those principles on which Sir Samuel Romilly has

founded his benevolent efforts to abate the rigour of our own criminal code!

VIII. At JAVA Mr. Robinson is acquiring a knowledge of the Malay and Portuguese languages, with a view to preach the Gospel to the natives. He speaks very favourably both of the country and of its inhabitants. The former he represents as abounding in every comfort of life; the latter as a very superior race of men.

IX. Mr. J. Carey has recently been placed at AMBOYNA, and has obtained from the Government there the superintendence of all the Christian schools, 42 in number. He is studying the Malay language, and finds the Malay Christian school-masters well acquainted with the Scriptures. How greatly does this fact redound to the credit of the Dutch Government. The Christians, amounting to about 20,000, are, he says, the best of the people. The following extract from an account of this island, by a gentleman long resident there, will interest our readers:—

“The government of Amboyna comprises several islands, situated almost all within sight of each other, the inhabitants of which are partly Christians and partly Mahometans,* who live in distinct villages. These villages are governed by hereditary chiefs, as the inhabitants of Europe were, not many hundred years ago; that is, the people are fixed to the village in which they happen to be born, and the males are liable to be called to work for the sovereign, that is (at present) the Honourable Company. The Mahometans have the Koran and other religious books in manuscript in the Arabic character, and they make use of this character in all their transactions.

“The Christians have the Bible and other books printed in the Malay language with the Roman character, and they make use of this character only in all their transactions. Every Christian village has a church, in which the congregation, not only on Sundays but once or twice in the week, assemble. The Government maintains in every Christian village a schoolmaster:

* “The mountainous parts of some of the islands have become the retreat of the Aborigines, a savage people, whom the other inhabitants call ‘Alfoores,’ and of whose religion very little is known.”

this person was formerly appointed upon the recommendation of the clergy only, who were responsible for his conduct and qualifications, as he is not only charged with the education of the children, but has to perform all the duties of a minister to the church, except administering the sacrament and performing the ceremonies of marriage and baptism; for which purposes a regular clergyman would formerly make, from time to time, a tour to the different islands, and visit the churches on them.”—There is, however, at present, we are sorry to say, no clergyman in the island. The Malay Scriptures are now printing at Serampore, for the use of the Christians of Amboyna.

X. To the account of these different stations are subjoined some general observations on the best means of conducting and multiplying schools. In addition to the Scriptures, and the more usual elementary books, the missionaries recommend “A simple and concise Introduction to Arithmetic;” “A concise System of Geography;” “A chronological Epitome of General History;” “A Selection of the best Ideas found among Native Writers relating to the Duties of Life;” and “Selections from the Sacred Oracles.” This recommendation they support by very cogent reasons. They dwell strongly on the necessity of an active and gratuitous superintendence. If this could be obtained, the expense of each school of forty scholars would not exceed (including every charge) 120 rupees, or 15l. sterling per annum: 1500l. annually would, therefore, maintain a hundred village schools, containing 4000 children;—and they add, “Whoever considers that these 4000 youths will probably impart to others the knowledge they have received in history, geography, &c., to say nothing of the Gospel of Christ, must be convinced that such a sum could scarcely be expended in a more profitable manner.”

We omit the account of the horrible immolation of four women in Bengal, which is given by the Missionaries, and close our extracts with their remarks on a swinging festival, which lately occurred.

“In May, 1813, this abominable festival was held, according to the annual custom, on the last day of the Hindoo year. There were fewer gibbet-posts erected at Serampore; but we hear that amongst the swingers was one female. A man fell

from a stage thirty cubits high, and broke his back; and another fell from the swinging-post, but was not much hurt. Some days after the first swinging, certain natives revived the ceremonies: as Brother Ward was passing through Calcutta, at this last period, he saw several Hindoos hanging by the heels over a slow fire, as an act of devotion. Several Hindoos employed in the printing-office applied this year to Brother Ward for protection to escape being dragged into these pretendedly voluntary practices: this brought before us facts which we were not aware of. It seems that the landlords of the poor, and other men of property, insist upon certain of their tenants and dependants engaging in these practices; and that they expect, and compel by actual force, multitudes every year to join the companies of sunyasees in parading the streets, piercing their sides, tongues, &c. To avoid this compulsion, many poor young

men leave their houses and hide themselves; but they are sure of being beaten if caught, or of having their huts pulled down. The influence and power of the rich have a great effect on the multitude in most of the idolatrous festivals: when the lands and riches of the country were in few hands, this influence carried all before it; but it is still very widely felt in compelling dependants to assist in public shows, and to contribute towards the expense of splendid ceremonies. Through Divine goodness, however, the influence of commerce, the more general diffusion of wealth, and the intercourse of Europeans, are raising the Hindoos from this state of abject dependence on their spiritual tyrants; and thus, providential events are operating with the Gospel to produce a happy change on the great mass of the population, especially in the more enlightened parts of Bengal."

VIEW OF PUBLIC AFFAIRS.

THE Treaty of Peace between the allied powers and France has been at length happily concluded. It was signed at Paris on the 20th instant, and arrived in London on the morning of the 23d. We reserve our observations upon it until its stipulations shall have been made public. At present they are only subjects of conjecture.

We are happy to observe that the French government has begun to act with a degree of firmness and vigour which affords the best security for the maintenance not only of its own internal tranquillity, but of what every considerate man must feel to be deeply involved in it, the general repose of Europe. The harmony which seems to subsist between the king's ministers, and the chambers, and the disposition shewn by both to omit no means which may be necessary to repress the turbulence of those revolutionary spirits, whose proper aliment is civil commotion and foreign rapine, tend to generate in the friends of order that confidence which is not only favourable but indispensably necessary to the stability of the Bourbon throne. The enemies of that throne will doubtless be indefatigable in their endeavours to effect its

subversion. Every art of misrepresentation will be employed to render the possessors of it odious in the eyes of their own people and of other nations. We know by experience how skilful in the use of this weapon is that jacobin party, still so numerous both in France and England: for so successfully has this country been assailed by their misrepresentations and calumnies, and so inefficacious have been our efforts to repel them, that the name of England is, even at this moment, most strangely associated, by the general population of France—we may even say, of the continent at large—with whatever is insincere and hypocritical in profession, and selfish and base in policy.

It was to have been expected that the partisans of jacobinism would leave no means untried to bring the Bourbon race into general discredit. They have accordingly laboured, and in this effort they have been but too successful, to connect the atrocities which have recently taken place in the South of France with the Bourbons, and to ascribe them to the persecuting spirit of the French government, as their origin. So effectually, indeed, have they succeeded in filling the public mind with

the persuasion that these acts of violence and blood have emanated from the bigotry of the Bourbons, that it has become unsafe to question the truth of the position. We, however, shall not be deterred by any degree of popular clamour—even though that clamour should be heightened by the voices of many whom we love and venerate—from declaring, that, after having examined with impartiality much that has been said, and we believe all that has been published, on the subject, we remain of the opinion not only that there is no evidence to prove that the Bourbons have had the remotest share in exciting or encouraging the atrocities in question, but that even the evidence produced by their adversaries, as far as it has any weight at all, goes directly to their exculpation.

The work which appears to have made the strongest impression on the public, to the disadvantage of the French government, is one to which the name of the Rev. J. Cobbin is prefixed. But we must say, with all due deference to those whom that work may have influenced, that the effect produced on our minds by its perusal has been to remove every latent apprehension which lurked there of the participation of the Bourbons in the enormities which it describes. Had the case been as clear as that writer pretends it is, why should he have swelled his pamphlet with a history of all the persecutions which have ever taken place in France, in order that the accumulated odium of them might fall on the devoted head of Louis XVIII.? Is not this a striking exemplification of the usual artifices of the jacobin school—of those artifices by which they succeeded in persuading the French nation that Louis XVI., the mildest of monarchs, was a cruel and bloody tyrant, whose crimes the national justice required him to expiate on the scaffold?

We admit that great atrocities have been committed at Nismes; and we are disposed to believe that religious rancour has had a great share in instigating them. The Protestants, indeed, are anxious to prove that their sufferings have been in no degree connected with their political delinquencies. But by the very attempts they have made to account for it, their advocates have admitted the fact that they were generally favourable to the cause of the Usurper, and averse to the return of the Bourbons.

Even Mr. Cobbin says, “The Protestants expected this persecution, and the restoration of the Bourbons was a matter of dread to them for some time before it occurred, as the Catholics had shewn such a disposition to persecute on their first return.” But when, or where, had this disposition manifested itself? We call for evidence. Every part of France was traversed during the summer and autumn of 1814, by English travellers, many of them deeply interested in the religious state of France.—As far as our information has gone, not one of them ever intimated that any such disposition had shewn itself.—This charge was first heard of when it became necessary for certain persons to blacken the character of the reigning family in France, in order to extenuate their own disloyalty. But it is said the Protestants *expected* persecution, and the return of the Bourbons was therefore a matter of *dread* to them. This fact is important. We all know that Protestants, as well as Papists, are susceptible of unreasonable prejudices; and to what lengths of opposition such expectations and apprehensions as it is admitted the Protestants generally entertained, were likely to excite them, is sufficiently obvious.

The truth, in this instance, seems to be, that the animosities which were first excited by political events assumed, in their progress, a religious character; and that the bigoted Catholics of the South availed themselves of the favourable opportunity which the convulsed and agitated state of the country gave them, for gratifying their religious no less than their political hatred. But we might with as much fairness attribute the riots at Birmingham, in 1790, to George III. and Mr. Pitt, as the atrocities perpetrated at Nismes to Louis XVIII. and his ministers.

But we are asked, why did not the French government reply to certain memorialists and pamphleteers, who accused them of favouring persecution? They did what was much more becoming their dignity,—they sent a military force to restore quiet, and ordered their courts to bring to justice the actors in these tragedies. What can be a more convincing proof of the earnest desire of the French government to vindicate the right of the Protestants to the fullest toleration, than that their own commander was shot by a

miscreant while carrying into execution their orders to that effect?

It will be argued, however, that more prompt and summary measures should have been taken to protect the Protestants. It may be so: but the assertion remains to be proved. It would, perhaps, be even more just to attribute to our government a favourable leaning towards the London rioters of 1780, or the Nottinghamshire rioters of 1813, on account of the tardiness with which their progress was arrested, than to accuse Louis XVIII. of favouring the insurrections of Nîmes, because, in the then distracted state of his country and of his councils, they were not instantly suppressed. Indeed, the same feebleness and languor were shewn in all the public measures of that period; and in this case the king's jacobin ministry might possibly not wish to deprive their adherents of a popular topic of declamation against the royalists.

But it is asserted, as a strong collateral proof of the alarming bigotry of the Bourbons, that they have shewn themselves adverse to the scheme of national education, which was commenced by the short-lived government of Bonaparte, and which is still proceeding in France under the superintendence of a Protestant clergyman.

If Roman Catholics had felt some dislike to a plan which confided the national education to a Protestant, it was no more than we had a right to expect. Should we like to see a Catholic clergyman at the head of the central school of our National School Society? We can remember the alarm (an alarm even now in active operation) which the idea even of Quaker superintendence diffused over the whole kingdom.—But is there any ground for the insinuation which has been so invidiously brought forward of hostility to this scheme of education on the part of the Bourbons? On the very forenoon of the day on which we write, it was announced in the Freemason's Hall, by the Committee of the British and Foreign School Society, that the king himself, and the duke of Berry, had liberally contributed to the support and extension of the system, that it had been expressly sanctioned by the government, and was zealously promoted by the prefect of the Seine.

It is undoubtedly true that Bonaparte's government introduced the new plan of education; but they wished to make it subservient to their anti-christian views. The commissioners under whose direction it was placed, most peremptorily interdicted the use of the Scriptures, or even of any extracts from the Scriptures, in any of their schools. The Bible, they pronounced to be a mischievous book, fit only to make monks of the people.—Since the return of the Bourbons, however, a new commission has been appointed, who have not only entered with zeal into the scheme of extending the benefits of elementary education throughout France, but have restored the Bible to its just rank in the institution of youth. *The Bible is now read in all the schools.* Nay, the very same pious Protestant clergyman, M. Martin, who filled the situation of superintendant under Bonaparte's commissioners, retains that situation still, and daily receives from the royal commissioners the most unequivocal marks of their approbation and esteem.

Under these circumstances, we cannot but deeply regret the unjust clamour against the Bourbons which has been excited in this country at the present moment,—a clamour tending to weaken the hands of the French government, to diminish the just influence to which the voice of the British public is entitled, and to serve the cause of jacobins and revolutionists. Let us at least not assume the Bourbons to be guilty of a profligate departure from every pledge they have given, until their guilt is proved. And certainly that proof ought to be very clear and unequivocal before we venture to interfere, by means of popular meetings, between a government situated as that of France now is and its subjects.

We were on the point of sending to the press what we have written above, when the newspapers of this morning (Nov. 27) brought us an ordinance of the king of France, dated the 21st inst. "An atrocious crime," says his majesty, "has stained our city of Nîmes. In contempt of the constitutional charter, which acknowledges the Catholic religion for the religion of the state, but which guarantees protection and liberty to other forms of worship, seditious assemblages have dared to oppose themselves to the opening of

the Protestant church. Our military commander, in endeavouring to disperse them by persuasion, before he resorted to force, has been assassinated, and his assassin has sought an asylum against the pursuit of justice. If such an attempt should remain unpunished, there would no longer be public order nor government, and our ministers would be guilty of the non-execution of the laws." It then directs measures both civil and military to be taken against the disturbers of the public peace.

We need not point out how strongly this document corroborates all our previous reasonings on the subject.

Having thus fully expressed our opinion, as indeed it was our bounden duty as Christian Observers to do, we are anxious to deprecate its injurious application to those benevolent individuals who have seen it to be *their duty* to publish to the world a series of strong resolutions on this delicate subject. The only charge we feel in the slightest degree disposed to prefer against them, is that of precipitation. They have lent themselves, as we think, without due consideration, to the designs of those who have only factious and party purposes to serve, by implicating the French government in the guilt of persecution; and while we are persuaded they have been actuated by the purest motives and most upright intentions in the steps they have taken, we confess that we regard those steps as at least premature. Had they privately made their application to his majesty's ministers in the first instance, and ascertained from them the facts of the case; had they even urged them to exert their powerful influence with the court of France, to give full efficacy to the liberal principles of the constitutional charter, they would have had our best thanks.

The course they have pursued, (supposing the Bourbons to be entirely innocent of the weighty charge which those resolutions imply, and from our hearts we believe them to be so,) is certainly calculated to alienate their minds from their Protestant subjects, rather than to conciliate their favour towards them.

Let it be considered for one moment what would be the effect, on the government and population of this country, of a similar proceeding, on the part of foreign nations, with respect to our Roman Catholic fellow-subjects. We know, it is true, that these are not now the subjects of persecu-

tion, in any legitimate sense of that term. But this is by no means the prevailing sentiment on the continent. There is scarcely an individual in France who does not believe that the Roman Catholics, especially those of Ireland, are a persecuted people. Even so enlightened a man as the Abbé Gregoire, in a pamphlet lately reprinted in this country, stigmatizes our conduct towards the Irish Catholics, as finding its parallel only in the enormities of the African slave trade. If, acting on this impression, meetings should be called in France and Italy, in Spain, Portugal, and Austria, in order to urge their respective governments to remonstrate with England on her conduct; would the effect be salutary? Should we not be disposed to say, that the Irish Catholics had vilified their own government, and, insensible of the favours conferred on them, had, by their misrepresentations and unfounded clamours, excited the unwarranted interference of foreign nations? And should we be the more disposed on that account to shew them fresh favour?

But we have heard the case of the slave trade adduced as a precedent in point. But what was that case? Besides that the slave trade is properly an inter-national question, a subject belonging of right to the great community of nations, England had given back to France several valuable colonies in which she herself had abolished the slave trade, not only without stipulating for the continuance of that abolition, but with an express agreement that the slave trade should be permitted for five years. Here, it was our own conduct chiefly which was the subject of complaint.

The cases would have been parallel had England given its sanction by treaty to the oppression and persecution of the Protestants. But what is the fact? It is this, that the constitutional charter, promulged with the privity, and sanctioned by the express approbation, of all the allies, makes it, in the most explicit manner, a fundamental law of the state, that all Frenchmen, of whatever faith, should be equal in their civil rights; that perfect liberty of religious worship should be enjoyed by all denominations; and that not only the Catholic ministers, but the ministers of other churches, should receive salaries from the state. What more could be desired than this? And this is the law of France, solemnly instituted by the concurrent voice of the three estates of the realm, universally promulged and known as such, and even re-

cognised as such in the new treaty. We should no more, therefore, charge the French government, without the clearest evidence, with being parties to the infraction of this law, which has taken place at Nismes, than we should charge our own government with being parties to the fraudulent and nefarious practices of English slave traders on the coast of Guinea, and of their abettors in London or Liverpool, because, in defiance of the most solemn enactments, such practices were still continued.

After all, we cannot too highly honour that warm and generous ardour in the cause of the oppressed which has called forth the expression of feeling on which we have taken the liberty to comment.

The court-martial appointed to try Marshal Ney, has declared itself incompetent to the office assigned to it of trying a peer for the crime of treason. His trial has therefore been transferred to the house of peers, which is now sitting in judgment upon him. Lavalette, the director of the posts, who was so active a co-adjutor of Bonaparte, has been found guilty and condemned to death.

A descent made by Murat, accompanied by a small band of followers, on the Neapolitan territory, with a view to the recovery of the throne from which he had been driven, has ended in his capture and execution. He was shot by the sentence of a military court.

We are happy to observe, that the Napaul campaign, in consequence of some brilliant successes obtained by General Ochterlony, has terminated by the cession to the British government of a considerable province.

The whole of the island of Ceylon is now subjected to the direct and immediate government of Great Britain. The native dynasty is wholly excluded, and the authority of the king established in its room. The native provincial governors are to exercise their accustomed authority under the control of the governor of the island. On one part of the arrangements, that which stipulates for the maintenance of the temples and priests of Budhoo, we shall take a future opportunity of making some observations.

ANSWERS TO CORRESPONDENTS.

B. S. has been misinformed respecting the subject of inquiry proposed by his Friend. His observations, therefore, are out of place.

Mr. HOLMES requests us to state, that *his* work is *not* an attempt to explain *unfulfilled* prophecy, but an explanation of *fulfilled* prophecy, from A. D. 96, to the overthrow of the French Empire under Napoleon Bonaparte, and only professes to give hints on futurity.

We do not consider the discussion respecting "*the probability of the renewal and perpetuation of particular friendships in a future state*," of sufficient practical importance to occupy the space it would require.

C. C. ; C. O. G. ; S. L. ; *Oudeus* ; A CONSTANT READER AND FRIEND ; CLERICUS DAMNONIENSIS ; A LAY MEMBER OF THE CHURCH OF SCOTLAND ; J. B. L. ; CLERICUS ; and CHRISTIANA, have been received.

J. A.'s second letter has not produced any more conviction than his first. And as for the pamphlet he recommends, we have read it with care, and each succeeding page only served to increase our doubts, both of the grand fact which it attempts to establish, and of the motives which have influenced that attempt.

The subject proposed by OBSERVATOR OBSERVANTISSIMUS, involves in effect the essence of the Calvinistic controversy. We are not anxious, therefore, to bring it forward.

ANGELO ; K. K. ; AN OLD FRIEND AND CORRESPONDENT, whose further communications we shall welcome, and W. will appear.

We wait the continuation of P. A.'s favours.

We shall be glad, *if possible*, to attend to the wishes of LAICUS.

We are much obliged to Mr. PRUST for his communication.